

A VEDIC READER FOR STUDENTS



Arthur Anthony Macdonell

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Containing thirty hymns of the *Rigveda* in
the original *Samhitā* and *Pada* texts, with
transliteration, translation, explanatory
notes, introduction, vocabulary

Arthur Anthony Macdonell

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

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based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

October 22, 1917.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsātya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any

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way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

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and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

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The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Trīṣṭubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

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like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Triṣṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trīca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

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consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

CLASSIFICATION OF THE GODS

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Surya, Savitr, Puṣan, the Ásvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipās (Bīas) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the

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'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kásmāi devāya havīṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *ká*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛtā, 'Bounty', Asunṛti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

ABSTRACT DEITIES

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

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smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa: Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastoṣpati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Śīta, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Āṅgirasas*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and *Indra*, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by *Indra*. A group of demons are the *Paṇis* ('niggards'), primarily foes of *Indra*, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

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of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14-18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

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The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*ḍundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon *Vṛtra*. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

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the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yaska, the author of the Nirukta, the oldest extant commentary (c. 500 B. C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A. C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yaska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyan*,

an epithet of the *Āśvins*, as 'true, not false', another *Agrāyana*, as 'leaders of truth' (*satyasya praṇetārau*), while *Yaska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yaska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yaska's* own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyana* who lived nearly 2,000 years later. *Sāyana's* interpretations, however, sometimes differ from those of *Yaska*. Hence either *Yaska* is wrong or *Sāyana* does not follow the tradition. Again, *Sāyana* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither *Yaska* nor *Sāyana* possessed any certain knowledge about a large number of words in the *RV*. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method *Roth*, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the *RV*. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the *Avesta* and from Comparative Philology. In the application of his method *Roth* attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

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of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *śitipādo* read *śitipādō*.
 P. 28, line 1, read नर्यपांसि.
 P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.
 P. 48, head-line, for i. 12, 4 read ii. 12. 4.
 P. 51, line 81, for *yó* read *yō*.
 P. 60, line 13, for *no* read *nō*.
 P. 69, line 2, for *tām* read *ṭam*.
 Pp. 68, 70, 71, 75, head-lines, for *APAM* read *ĀPAM*.
 P. 118, head-line, for *APAS* read *ĀPAS*.
 P. 125, line 12, for *viśvācaksās* read *viśvācaksās*.
 P. 128, line 3, for *nū* read *nū*.
 P. 139, line 14, for *vibhīdako* read *vibhīdakō*.
 P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
 P. 144, head-line, for *MANḌUKAS* read *MANḌUKAS*.
 P. 179, line 26, for *té* read *tē*.
 P. 184, line 17, for *tē* read *tē*.
 P. 224, head-line and line 1, for *abhīti* read *abhīti*.

- AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáu*s), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sāhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vīpra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *άγω*, Skt. *ájāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (— —). The first two verses are in the *Samhita* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःऽहितम् ।
यज्ञस्य । देवम् । ऋत्विजम् ।
होतारम् । रत्नऽधातमम् ॥

1 Agnīm īle puróhitam,
yajñásya devám ṛtvijam,
hotāram ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. *Ā.* of *īḍ*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sayana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudātta that precedes an Udātta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāñ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वैर्मिच्छंषिभिर्

ईदो नूतनेत ।

स देवाँ एह वचति ॥

2 Agniḥ pūrvēbhir ṣṣibhir

īlio nūtanair utá,

sá devāñ éhá vakṣati.

अग्निः । पूर्वैर्मिः । च्छिभिः ।

ईदोः । नूतनेः । उत ।

सः । देवान् । आ । इह । वचति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṣṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Páda, has the Udátta; the dependent Svarita of the following syllable disappears before the Anudátta required to indicate the following Udátta of *vám̐* (Sandhi, see 39). This Anudátta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vám̐ éhá* have the Udátta. All the unaccented syllables following a Svarita (till the Anudátta preceding an Udátta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Páda text every syllable of a word which has no Udátta is marked with the Anudátta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्

पोषमेव दिवेदिवे ।

यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्नवत् ।

पोषम् । एव । दिवेऽदिवे ।

यशसम् । वीरवत्तमम् ॥

3 Agnīnā rayīm aśnavat
pōṣam evā divé-dive,
yaśāsam vīrāvattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yásásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *-virá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *virávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने यं यज्ञमध्वरं
विद्यतः परिभूरसि ।
स इद्वेषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।
विद्यतः । परिभूः । असि ।
सः । इत् । देवेषु । गच्छति ॥

4 Ágne, yám yajñám adhvarám
viśvátaḥ paribhūr ási,
sá id devéṣu gachati.

*O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.*

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अ॒ग्नि॒हो॒ता क॒वि॒क्र॒तुः ।

स॒त्य॒श्चि॒त्र॒व॒स्त॒मः ।

दे॒वो दे॒वेभि॒रा ग॑म॒त् ॥

अ॒ग्निः । हो॒ता । क॒वि॒ऽक्र॒तुः ।

स॒त्यः । चि॒त्र॒व॒स्त॒मः ।

दे॒वः । दे॒वेभिः । आ । ग॒म॒त् ॥

5 Agnir hótā kavīkratuḥ
satyās citrāśravastamaḥ,
devó devébhir ā gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kavī-kratus and citrā-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्भ॒द्र दा॒शुषे॒ त्वम्
अ॒ग्ने भ॒द्रं क॒रि॒ष्य॒सि ।
तवे॒त्तत्स॒त्यम॑ङ्गि॒रः ॥

यत् । अ॒ङ्ग । दा॒शुषे॒ । त्वम् ।

अ॒ग्ने । भ॒द्रम् । क॒रि॒ष्य॒सि ।

तव॑ । इत् । तत् । स॒त्यम् । अ॒ङ्गि॒रः ॥

6 yád aṅgá dāśuṣe tvám,
Ágne, bhadráṁ kariṣyāsi,
távét tát satyám, Aṅgiraḥ.

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Aṅgiras.*

aṅgá: on this pcl. see 180 (p. 213). dāśuṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Pādas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). *karīṣyāsi* (ft. of *kr do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *tāva it tát*: *that intention of thee*.

७ उप त्वामे दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अमे । दिवेऽदिवे ।
दोषावस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 ūpa tvāgne divé-dive,
dōṣāvastar, dhiyā vayám,
námo bháranta émasi ;

To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition ūpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. ūpa ā-imasi (a common combination of ūpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dōṣā-vastar*: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dōṣā* is shifted (which is not otherwise the case in such cds., as *sāyām-prātar evening and morning*, from *sāyām*); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapām vastā janitā sūryasya illuminer of nights, generator of the Sun*. *dhiyā* inst. of *dhī thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *nāmas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhr bear*. *ā-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्व दीदिविम् ।
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।
गोपाम् । मृतस्व । दीदिविम् ।
वर्धमानम् । स्वे । दमे ॥

8 *rājantam adhvarāṇām,*
gopām ṛtāsya dīdivim,
vārdhamānam sué dāme.

(to thee) *ruling over sacrifices, the*
shining guardian of order, growing in
thine own house.

rājantam: this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām*: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). *go-pām*: one of the many m. stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*). *ṛtā* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by *dharma*. Agni is specially the guardian of *ṛtā* in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of *ṛtā* in the moral sense. *vārdhamānam*: *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své*: to be read as *sué*; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). *dāme*: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितेव सूनवे
 ऽग्ने सूपायनो भव ।
 सच स्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सूनवे ।
 अग्ने । सुऽउपायनः । भव ।
 सच स्व । नः । स्वस्तये ॥

9 *sá naḥ pitéva sūnáve,*
Ágne, sūpāyanó bhava;
sácasvā naḥ suastáye.

So, O Agni, be easy of access to us,
as a father to his son; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *naḥ* enc. dat. (109 a) parallel to *sūnáve*. *pitá iva*: the enc. pcl. *iva* is regularly treated by the Pada text as the second member of a cd.; in the RV. *pitṛ* is usually coupled with *sūnu*, *mātṛ* with *putrá*. *sūnávé*: this word as written in the Saṃhitā text appears with two Udāttas, because the Udatta of the elided *á*

is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and *sūnáve Ágne* read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6b) that the second and the first Pada were originally as independent of each other as the second and the third. On the accentuation of *sūpāyaná* as a Bv. see p. 455, c a. *sácasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā.*, is here (like many other final vowels) lengthened in the Samhita, but is regularly short in the Pada text. *svastáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because *asti* does not occur as an independent nominal stem.

SAVITṚ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated Savitṛi stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from *Sūrya* (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Triṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Triṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second *Pāda* following the first member of a compound.

१ हव्याम्यमिं प्रथमं स्वस्तये	हव्यामि । अग्निम् । प्रथमम् । स्वस्तये ।
हव्यामि मित्रावरुणाविहावसे ।	हव्यामि । मित्रावरुणौ । इह । अदसे ।
हव्यामि रात्रीं जगतीं निवेशनीं	हव्यामि । रात्रीम् । जगतः । निवेशनीम् ।
हव्यामि देवं सवितारमूतये ॥	हव्यामि । देवम् । सवितारम् । ऊतये ॥

1 hváyāmi Agnīm prathamām	<i>I call on Agni first for welfare;</i>
suastāye;	<i>I call on Mitra-Varuna here for</i>
hváyāmi Mitrávaruṇāv ihāvase;	<i>aid; I call on Night that brings the</i>

hváyāmi Rátrīm jágato nivés- *world to rest; I call on god Savitr*
 anīm; *for help.*
 hváyāmi devám Savitáram ūtá-
 ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astáye: this, ávase, and ūtáye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyana, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrá-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. niveśáyan is applied to Savitr in the next stanza.

२ आ हृष्येन रजसा वर्तमानो	आ । हृष्येन । रजसा । वर्तमानः ।
निवेशयन्मृतं मर्त्यं च ।	निवेशयन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vārtamāno,	<i>Rolling hither through the dark</i>
niveśáyann amṛtam mártiam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyáyena Savitá ráthena,	<i>god Savitr comes seeing (all) crea-</i>
á devó yāti bhūvanāni páśyan.	<i>tures.</i>

á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśáyan, it is usually compounded, *ibid*. kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártiam ca s. m. used collectively = *gods and men*. ráthena must of course be read ráthena|á; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता चालुदता याति। देवः। प्रवता। याति। उतऽवता।
 याति शुभ्राभ्यां यजतो हरिभ्याम्। याति। शुभ्राभ्याम्। यजतः। हरिभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।
 ऽप विस्वा दुरिता बधमानः ॥ अप विस्वा। दुःऽइता। बधमानः ॥

3 yāti devāḥ pravātā, yāti ud- *The god goes by a downward, he*
 vātā; *goes by an upward path; adorable*
 yāti śubhrābhyām yajató hāri- *he goes with his two bright steeds.*
 bhyām. *God Savitr comes from the distance,*
 ā devō yāti Savitā parāvato, *driving away all hardships.*
 āpa víśvā duritā bādhamānaḥ.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devēbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ऽ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on ā in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभीवृतं कश्नैर्विश्यरूपं अभिऽवृतम्। कश्नैः। विश्यऽरूपम्।
 हिरण्यशम्यं यजतो बृहन्तम्। हिरण्यऽशम्यम्। यजतः। बृहन्तम्।
 आस्थाद्रथं सविता चित्रमानुः आ। अस्थात्। रथम्। सविता। चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः।
 कृष्णा। रजांसि। तविषीम्। दधानः

4 abhīṣṭam kṛśanair, viśvārū-
pam,
hiraṇyaśamyam, yajatō brhān-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
kṛṣṇā rājāmsi, tāviṣīm dādhā-
naḥ.

*His car adorned with pearls,
omniiform, with golden pins, lofty,
the adorable Savitr brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvārūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = darkness. dādhānas (pr. pt.; the pf. would be dādhanās) governs both rājāmsi and tāviṣīm = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

५ नि जनाञ्छ्यावाः श्रित्तिपादौ वि । जनां । श्वावाः । श्रित्तिपादः ।
अख्यन् । अख्यन् ।
रथं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यप्रउगम् । वहन्तः ।
शश्वदिशः सवितुर्देव्यस्यो- शश्वत् । विशः । सवितुः । देव्यस्य ।
पथे विश्वा मुर्वनानि तस्युः ॥ उपस्थे । विश्वा । मुर्वनानि । तस्युः ॥

5 vi jānāñ chyāvāḥ śitipādo
akhyan,
rātham hiraṇyapraūgam vāh-
antah.
śśśvad viśaḥ Savitūr dāiviasya
upāsthe viśvā bhūvanāni ta-
sthuh.

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitr.*

vī: separated from **vb.**; see note on **ā vakṣati**, i. 1, 2 c. **jānāfi** **chyāvāḥ**: for **jānān śyāvāḥ** (40, 1). **śiti-pādas**: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial **a** of **akhyan** remains after **o** (cp. note on i. 1, 9 b). **akhyan**: a **ao.** of **khyā** see (p. 168, a 1), cp. 7 a and 8 a, and **pāśyan** in 2 d; the **ao.** expresses a single action that has just taken place (p. 345 C); the **pf.** **tasthur** expresses an action that has constantly (**śāsvat**) taken place in the past down to the present (113 A a). In **-praugam** (analysed by the Pāda text of x. 180, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Pratīśakhyā**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni**: here the old and the new form of the **n. pl.** are used side by side, as very often. On the Sandhi of **dāivyasyopāsthe** cp. note on **Āgne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upāsthe**: the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थौ	तिस्रः। द्यावः। सवितुः। द्वौ। उपस्थौ।
एका यमस्य भुवने विराषाट्।	एका। यमस्य। भुवने। विराषाट्।
आणिं न रथ्यममृताधि तस्थुर्	आणिम्। न। रथ्यम्। अमृता। अधि।
इह ब्रवीतु य उ तच्चिकेतत्॥	तस्थुः।

इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत्॥

6 **tisrō dyāvah**; **Savitūr dvā upāsthām**,
ékā Yamasya bhūvane virāṣāt.
āṇim ná rāthyam amṛtādhi
tasthur:
ihā bravītu yā u tāt ciketat.

(There are) *three heavens*: *two* (are) *the laps of Savitr*, *one overcoming men*, (is) *in the abode of Yama*. *All immortal things rest* (on him) *as on the axle-end of a car*: *let him who may understand this tell it here*.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pāda indicates, as an *enigma* (like several others in the RV.). The first Pāda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyāvaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthāṁ* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausa* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-ṣāt* : N. s. of *virā-sáh* (81 b). in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the *cd.* because the form *virā* does not occur as an independent word (cp. note on *rtvíj*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. *u* is always written in the Pāda text as a long vowel and nasalized : *ūṁ iti*. *cīketat* : pf. sb. of *cit observe*.

७ वि सुप॒णी अ॒न्तरि॑चा॒ख्य॒ख्यद्
ग॒भीर॑वे॒पा अ॒सुरः॑ सु॒नी॒यः ।
क्लि॒॑दानि॑ सूर्यः कश्चि॒कत
क॒त॒मां बां र॒श्मि॒र॒खा त॑तान ॥

वि । सु॒प॒णीः । अ॒न्तरि॑चा॒णि । अ॒ख्य॒त् ।
ग॒भीर॑वे॒पाः । अ॒सुरः॑ । सु॒नी॒यः ।
क्लि॑ । इ॒दानि॑न् । सूर्यः । कः । चि॒क॒त ।
क॒त॒माम् । बाम् । र॒श्मिः । अ॒ख्य॒त् । आ ।
त॒तान् ॥

7 ví suparnó antárikṣāṇi akhyad,
gabhirávepā ásurah sunītháh.
kvédānīm sūriah ? kás ciketa ?
katamám dyám raśmír asyá
tātāna ?

*The bird has surveyed the atmo-
spheric regions, the divine spirit, of
deep inspiration, of good guidance.
Where is now the sun? Who has
understood (it)? To what heaven
has his ray extended?*

7-9 deal with Savitr as guiding the sun.

ví . . . akhyat : cp. 5 a and 8 a. suparnás : Savitr is here called a bird. as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthás see p. 455, c a. antárikṣāṇi : equivalent to kṛṣṇā rájāmsi (4 d), the aerial spaces when the sun is absent. ásuras : this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthás : *guiding well* here means that the sun illumines the paths with his light. kvédānīm : when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3. which is marked with both Svarita and Anudatta (p. 450 b). idānīm : *now = at night*. ciketa : pf. of cit *observe* (139, 4). dyám : acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá : = asya á. tātāna : pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10 : 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ ब॒न्ध॒त्कु॒मः पृ॒थि॒व्या॒स
त्री॒ धन्व॒ यो॒ज॒ना स॒प्त सि॒न्धून् ।
हि॒र॒ण्य॒क्षः स॒वि॒ता दे॒व आ॒गा॒द्
दध॒द्र॒ता दा॒शुषे॒ वार्षी॑णि ॥

अष्टौ । वि । अ॒ब॒ध॒त् । कु॒मः । पृ॒थि॒व्याः ।
त्री । धन्व॒ । यो॒ज॒ना । स॒प्त । सि॒न्धून् ।
हि॒र॒ण्य॒क्षः । स॒वि॒ता । दे॒वः । आ ।
अ॒गा॒त् ।
दध॒त् । र॒ता । दा॒शुषे॒ । वार्षी॑णि ॥

8 aṣṭáu ví akhyat kakúbhaḥ pṛthi-
vyás,
trí dhánva, yójanā, saptá sín-
dhūn.
hiraṇyākṣáh Savitá devá ágād,
dádhat rátnā dāsúṣe vāriāni.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitr has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyás: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— for —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiraṇyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
उमे द्यावापृथिवी अन्तरीयते । उमे इति । द्यावापृथिवी इति । अन्तः ।
अपामीवां बाधते वेति सूर्यम् ईयते ।
अमि हृष्येन रजसा दामृणोति ॥ अप । अमीवाम् । बाधते । वेति । सूर्यम् ।
अमि । हृष्येन । रजसा । दाम् । ऋणोति ॥

9 hiraṇyapāṇiḥ Savitá vícarṣanir — Golden-handed Savitr, the active,
ubhé dyāvāpṛthivī antár iyate. goes between both heaven and earth.
ápāmivāṃ bádhat; vétisūriam; He drives away disease; he guides
abhi kṛṣṇéna rájasā dyām ṛnoti. the sun; through the dark space he
penetrates to heaven.

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by fti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with *I go* governs the acc. ; cp. the two laps of Savitr in 6 a.
 ápa bád hate: he drives away disease, cp. 3 d ; contrary to the
 general rule (p. 466, 19 A) the vb. is here accented ; this irregularity
 not infrequently occurs when in the same Pāda a compound verb is
 immediately followed by a simple vb. véti: accented because it
 begins a new sentence ; Savitr guides the sun: cp. 7 c. kṛṣṇéna
 rájasā: cp. 2 a and 4 d. abhí . . . dyām ṛṇoti: cp. 7 d. The
 metre of d is irregular: it is a Trisṭubh of twelve syllables, the first
 two syllables (abhí) taking the place of a long one. Cp. p. 441, 4 a
 and p. 445, B 1.

१० हिरण्यहस्तो असुरः मुनीयः
 सुमृच्छीकः खर्वो यात्वर्वाङ् ।
 अपसेधन्नक्षसो यातुधानान्
 अस्थद्विवः प्रतिदोषं गृणानः ॥

10 hiraṇyahasto āsuraḥ sunīthāḥ,
 sumṛīkāḥ suāvāṁ yātu arvāṇ.
 apasédhan rakṣāso yātudhānān,
 āsthād devāḥ pratidoṣāṁ grṇā-
 nāḥ.

*Let the golden-handed divine
 spirit, of good guidance, most
 gracious, aiding well, come hither.
 Chasing away demons and sorcerers,
 the god being lauded has arisen
 towards eventide.*

āsuras: cp. 7 b. svāvān: the analysis of the Pada text, svāvān = *possessed of property*, is followed by Sāyaṇa who renders it by dhanavān *wealthy*; this would mean that Savitr bestows wealth (cp. dādhad rātnā in 8 d, and vi. 71, 4 ā dāsūge suvati bhūri vāmām *he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-āvas *giving good help* occur (svāvasam, svāvasā, svāvasas). Roth takes svāvān to be a nom. of this stem irregularly formed by analogy for su-āvās (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes ām before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣāsas has the accent of a m. in as (83, 2 a); the n. form is rákṣāmsi. yātudhānān is added, as is often the case, without

a connecting ca: cp. note on rayim, in i. 1, 3a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to ūd asthāt; cp. RV. vi. 71, 4: ūd u śyá devāḥ Savitā dāmunā hiraṇyapāṇiḥ pratidoṣām ásthāt *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. gr̥nā́s: pr. pt. Ā., with ps. sense, of 1. gr̥ sing, greet.

११ ये ते पन्थाः सवितः पूव्यासौ चे । ते । पन्थाः । सवितरिति । पूर्व्यासः ।
 ऽरेणवः सुकृता अन्तरिक्षे । अरेणवः । सुकृताः । अन्तरिक्षे ।
 तमिर्नो अद्य पथिभिः सुगेभी तमिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrviāso, *Thine ancient paths, O Savitr,*
 areṇávaḥ sūkṛtā antárikṣe, *the dustless, the well made, in the*
 tébhir nō adyá pathibhiḥ sugé- *air, (going) by those paths easy to*
 bhī *traverse protect us to-day, and speak*
 rákṣā ca no, ádhi ca brūhi, *for us, O god.*
 deva.

te: the dat. and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. path, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjanīya in the Saṃhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pāda text; here Savitar iti. 'reṇávas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, ca. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In c nō adyá should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ádhi should be pronounced. sugébbhi: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pāda favours a long vowel. *ádhi . . . brūhi: be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitr̥ is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛ́śni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī́ is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛ́ṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunders.

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ति जनयो न सप्तयो	प्र । ये । शुभन्ति । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । उद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná, sāptayo yāman, Rudrāsya sūnāvah su- dāmsasah,	<i>The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two</i>
---	---

ródasī hí Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣṣva-
yāḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. \bar{A} . pf. of kṛ; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitáso mahimānam āśata : *They having waxed strong have*
divīRudrásoádhi cakrire sádah. *attained greatness : in heaven the*
ārcanto arkām, janáyanta indri- *Rudras have made their abode.*
yám, *Singing their song and generating*
ádhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
tarah. *mother is Pṛśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitáśas: pp. of 2. ukṣ (= vakṣ) *grow*. āśata: 3. pl. \bar{A} . root ao. of amś *attain*. Rudráśas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. divī; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. \bar{A} . pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas: A. pl. of śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरौ यच्छुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
तनूषु शुभा दधिरे विरक्ततः । तनूषु । शुभाः । दधिरे । विरक्ततः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्मानिषामनु रीयते घृतम् ॥ वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

8 gómātaro yác chubháyantē añji-
bhis,
tanūṣu śubhrā dadhire virūk-
mataḥ.
bādhante víśvam abhimātinam
ápa.
vārtmāni eṣām ānu rīyate
ghṛtām.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodices
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Práni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear.* ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमंखासः । ऋष्टि
प्रच्यावयन्तो अच्युता चिदोजसा । ऋभिः ।
मनोजुवो यन्मरुतो रथेष्वाम्ना प्रऽच्यवयन्तः । अच्युता । चित् । ओजसा ।
वृषं ब्रातासः पृषतीरयुग्धम् ॥ मन्ऽजुवः । यत् । मरुतः । रथेषु । आ ।
वृषं ब्रातासः । पृषतीः । अयुग्धम् ॥

4 ví yé bhrājante sūmakhāsa ṛṣṭi-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vīśavrātāsaḥ pṛṣatīr áyug-
dhuam ;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455 10 c a), but the exact meaning of makhā is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move* ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhita text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. *manojūvas*: N. pl. radical ū stem *mano-jū*, 100, II a (p. 88). *rātheṣu ā*: 176, 2. *pṛṣatis*: the spotted mares that draw the cars of the Maruts. *āyugdhvam*: 2. pl. *Ā*. root *ao.* of *yuj* yoke.

५ प्र यद्रथेषु पृषतीरयुग्धं प्र । यत् । रथेषु । पृषतीः । ययुग्ध्वर ।
 वाजे अद्रिं मरुतो रंहयन्तः । वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
 उतारुपस्य वि स्थन्ति धाराश्च उत । अरुपस्य । वि । स्थन्ति । धाराः ।
 चर्मैवादिभ्युन्दन्ति भूमं ॥ चर्मैव । उदमिः । वि । उन्दन्ति ।
 भूमं ॥

5 *prá yád rátheṣu pṛṣatīr āyug-* when ye have yoked the spotted
dhvam, mares before your cars, speeding. O
vāje ádrim, Maruto, ramhá- Maruts, the stone in the conflict,
yantaḥ, they discharge the streams of the
utāruṣasya ví śyanti dhārāś ruddy (steed) and moisten the earth
oármevodábhīr ví undanti bhū- like a skin with waters.
ma.

āyugdhvam: with loc., cp. 204, 1 b. *ádrim*: the Maruts hold lightning in their hands and cast a stone. *utá*: here comes before the first instead of the second of two clauses, as *ca* sometimes does. (p. 228. 1). *áruṣasya*: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājī áruṣaḥ*) is spoken of. *ví śyanti*: 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. *undanti*: 3. pl. pr. of *ud wet*. *bhūma*: N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

६ आ वी वहन्तु सप्तयो रघुपत्नी आ । वः । वहन्तु । सप्तयः । रघुपत्नीः ।
 रघुपत्नीः प्र जिगात बाहुमिः । रघुपत्नीः । प्र । जिगात । बाहुमिः ।
 सीदता बर्हिष वः सदस्कृतं सीदत । आ । बर्हिः । उर । वः । सदः ।
 मादयध्वं मरुतो मध्वो अन्धसः ॥ हतम् ।
 मादयध्वम् । मरुतः । मध्वः । अन्धसः ॥

6 ā vo vahantu sáptayo raghu-
 śyádo;
 raghupátvānaḥ prá jigāta bāhú-
 bhiḥ.
 sídataḥ barhír : urú vaḥ sádas
 kṛtām.
 mādáyadhvam, Maruto, mād-
 vō ándhasaḥ.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass : a wide
 seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-śyádas : Sandhi, 67 b. raghupátvānas : as belonging to
 this Pada to be taken with prá jigāta (gā go). bāhúbhis : with
 outstretched arms as they drive. sídata ā : 2. pl. ipv. pr. of sad sit
 with prp. following (p. 468, 20). sádas : Sandhi, 43, 2 a. kṛtām :
 as finite vb., 208. mādáyadhvam : cs. of mad rejoice, with gen.,
 202 A b. mādhas : gen. n. of mádhu, p. 81, f. n. 12 ; the sweet
 juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
 नाकं तस्थुः चक्रिरे सदः ।
 विष्णुर्यज्ञावृषणं मदच्युतं
 वयो न सौदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।
 आ । नाकम् । तस्थुः । उर । चक्रिरे । सदः ।
 विष्णुः । यत् । ह । आवत् । वृषणम् ।
 मदच्युतम् ।
 वयः । न । सौदन्न । अधि । बर्हिषि ।
 प्रिये ॥

7 tē 'vardhanta svátavaśo mahi-
 tvanā :
 ā nákaṁ tasthúr ; urú cakrire
 sádaḥ.
 Viṣṇur yád dhāvad vṛṣaṇaṁ
 madacyútaṁ,
 váyo ná sīdanna ádhi barhíṣi
 priyé.

*Self-strong they grew by their
 greatness : they have mounted to the
 firmament ; they have made for them-
 selves a wide seat. When Viṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*

tē 'vardhanta : Sandhi accent, p. 465 17, 3. mahitvanā : inst.
 of mahitvanā, p. 77, f. n. 3 ā tasthúr : vb. of a principal sentence

accented according to p. 468, β . Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Indrā-Viṣṇū) with Indra. *dha*: Sandhi, 54. *āvāt*: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. *vīṣan*: dec., 90, 1; both this word and *madacyūt* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' *vāyas*: N. pl. of *vi bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ शूरा इवेयुधयो न जग्मयः शूराः इव । इत् । युधयः । न । ज-
 अवस्त्वो न पृतनासु चेतरे । ग्मयः ।
 भयन्ते विश्वा भुवना मरुद्भ्यो अवस्त्वः । न । पृतनासु । चेतरे ।
 राजान इव त्विषसं दृशो नरः ॥ भयन्ते । विश्वा । भुवना । मरुद्भ्यः ।
 राजानः इव । त्विषसं दृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- *Like heroes, speeding like war-*
 yaḥ, *rriors, like fame-seeking (men) they*
 śravasyávo ná pṛtanāsu yetire. *have arrayed themselves in battles.*
 bháyante víśvā bhúvanā Marúd- *All creatures fear the Maruts: the*
 bhio : *men are like kings of terrible*
 rájāna iva tveṣásamdr̥śo nárah. *aspect.*

iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. \bar{A} . of *yat*: 137, 2 a. *bháyante*: 3. pl. pr. \bar{A} . of *bhī fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वज्रं मुहूर्तं हिरण्यं त्वष्टा । यत् । वज्रम् । सुहृत्तम् । हि-
 सहस्रमृष्टिं स्वपा अवर्तयत् । ण्ययम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहन्वृत्रं निरपामौञ्जदर्णवम् ॥

सहस्रं ऽमृष्टिम । सुऽअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृत्रम् । निः । अपाम् । औञ्जत् ।
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiraṇyāyaṃ
sahāsra-bhṛṣṭim suāpā āvarta-
yat,
dhattā Indro nārīāpāmsi kār-
tave:
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds: he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmaī vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāni appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīāpāmsi) in the Saṃhitā text, and nárýā/āpāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुनुद्रेऽवतं त औजसा
दादृहाण चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।
दादृहाणम् । चित् । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रण्यानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुऽदानवः ।
मदे । सोमस्य । रण्यानि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā They have pushed up the well
ójasā; with might; they have split even
dādrhāṇām cid bibhidur ví párvatam. the firm mountain. Blowing their
dhāmanto vāṇām Marútaḥ sudá- pipes the bountiful Maruts have
navo performed glorious deeds in the
máde sómasya ráṇiāni cakrīre. intoxication of Soma.

ūrdhvām: have pressed (the bottom) upward, that is, overturned, poured out; avatām: the cloud; = they have shed rain. dādrhāṇām: pf. pt. Ḍ. of drh make firm, with long red. vowel (139. 9), shortened in the Pada text. bibhidur ví: p. 468, 20. párvatam: cloud mountain; another way of saying the same thing. dhāmantas: with reference to the sound made by the Maruts; cp. árcantas, 2c. máde sómasya: Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

११ जिह्मं नुनुद्रेऽवतं तया दिशा- जिह्मम् । नुनुद्रे । अवतम् । तया । दिशा ।
सिञ्चन्नुत्सं गीतमाय तृष्णजे । असिञ्चन् । उत्सम् । गीतमाय । तृष्णजे ।
आ गच्छन्तीमवसा चित्रमानवः आ । गच्छन्ति । ईम् । अवसा । चित्र
कामं विप्रस्य तर्पयन्त धामभिः ॥ मानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

11 jihmām nunudre avatām táyā They have pushed athwart the
diśā: well in that direction: they poured
ásificann útsam Gótamāya trṣ- out the spring for the thirsty
ṇáje. Gotama. Of brilliant splendour
á gachantīm ávasā citrábhāna- they approach him with help; may
vaḥ: they satisfy the desire of the sage
kāmaṁ víprasya tarpayanta by their powers.
dhāmabhiḥ.

jihmám : sc as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā díśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्म शशमानाय सन्ति या । वः । शर्म । शशमानाय । सन्ति ।
 त्रिधातूनि दासुषे यक्ताधि । त्रिधातूनि । दासुषे । यक्त । अधि ।
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vah śarma śasamānāya sánti, The shelters which you have for
 tridhātūni dāsūṣe yachatādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, vi fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣanaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śarma : N. pl. n. (90, 2) śasamānāya : pf. pt. Ā. of śam labour.
 tridhātūni : used appositionally (198). dāsūṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 vīrávattamam, i. 1, 3 a.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वोचम् ।
यो अस्त्रमायुदुत्तरं सधस्थं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्त्रमायुत । उत्तरम् । सधस्थम् ।
	विचक्रमाणः । त्रेधा । उरुगायः ॥

1 Viṣṇor nū kaṁ vīriāṇi prā vo-	<i>I will now proclaim the heroic</i>
cam,	<i>powers of Viṣṇu, who has measured</i>
yāḥ pārthivāni vimamé rájāṁsi;	<i>out the terrestrial regions; who</i>
yó áskabhāyad úttaraṁ sadhá-	<i>established the upper gathering-</i>
stham,	<i>place, having, wide-paced, strode</i>
vicakramānás trēdhórugāyāḥ.	<i>out triply.</i>

kaṁ : this pcl. as an encl. always follows *nū*, *sū* or *hī* (p. 225, 2).
vīryāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīriāṇi*. *prā vocam*: inj. ao. of *vac*, 147, 3. *pārthivāni rājāṃsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivāṃ antārikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure*. *āskabhāyat*: ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadhāsthām*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānās*: pf. pt. *Ā.* of *kram*. *tre-dhā*: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ॐ); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योऽरुषु त्रिषु विक्रमणेषु	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prā tād Viṣṇuḥ stavate vīriṇa,</i>	<i>By reason of his heroic power,</i>
<i>mṛgō nā bhīmāḥ kucaró giri-</i>	<i>like a dread beast that wanders at</i>
<i>sthāh,</i>	<i>will, that haunts the mountains,</i>
<i>yásyoruṣu trisú vikrámaṇeṣu</i>	<i>Viṣṇu is praised aloud for that:</i>
<i>adhikṣiyánti bhūvanāni víśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prā stavate: *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa*: cp. note on *vīryāṇi* in 1 a. *mṛgás*: Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though *bhīmā* occurs as an attribute both of *simhā lion* and of *vṛṣabhā bull* in the RV., *giriṣṭhā* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-carā*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitaṃ karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhās*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (1); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrāmanēṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With c and d cp. what is said of Savitr in i. 35, 5.

३ प्र विष्णवे शूषमेतु मन्त्रं	प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिचित् उरुगायाय वृष्णे ।	गिरिचित् । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम्	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममे त्रिभिरित्पदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् पदेभिः ॥

3 prā Viṣṇave śūṣām etu mánma,	Let my inspiring hymn go forth
girikṣita urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yá idāṃ dīrghāṃ prāyatam sa-	wide-pacing bull, who alone with
dhāsthām	but three steps has measured out
éko vimamé tribhír it padé-	this long far-extended gathering-
bhiḥ ;	place ;

śūṣām: the *ū* must be slurred disyllabically (= *u*). *idāṃ sadhāsthām*: of course the earth as opposed to *uttaram sadhāsthām* in 1 c. *ékas* and *tribhīs* are antithetical. *id* emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्त्र त्री पूर्णा मधुना पदान्य	यस्त्र । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ त्रिधातु पृथिवीमृत बाम	यः । उं इति । त्रिधातु । पृथिवीम् ।
एको दाधार सुवनानि विश्वा ॥	उत । बाम् ।
	एकः । दाधार । सुवनानि । विश्वा ॥

4 yāśya trī pūrṇā mādhunā pa-	Whose three steps filled with
dāni	mead, unfailing, rejoice in bliss ;
ākṣīyamāṇā svadhāyā mādanti ;	and who in threefold wise alone
yā u tridhātu pṛthivīm utā	has supported earth and heaven,
dyām	and all beings.
éko dādharma bhūvanāni víśvā.	

trī : n. pl. of *trī* (105, 3). *padāny* : the final vowel of the Pāda must be restored ; cp. 2c. *pūrṇā* : cp. p. 308 d. *ākṣīyamāṇā* : *never failing* in mead ; the privative *pel. a* is almost invariably accented in Karmadhārayas, p. 456 a (top) ; such negative cds. are not analysed in the Pāda text. *svadhāyā* : inst. with verbs of rejoicing (p. 308 c). *mādanti* : his footsteps rejoice, that is, those dwelling in them do so. *u* : = *also* (p. 221, 2). *tri-dhātu* : this n. form is best taken adverbially = *tredhā* in 1d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas* : *alone* in antithesis to *víśvā*, cp. 3 d. *dādharma* : pf. of *dhr̥*, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्य प्रियमभि पाथो अश्नां
नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्या
विष्णोः पदे परमे मध्व उत्सः ॥

तत् । अस्य । प्रियम् । अभि । पाथः ।
अश्नाम् ।
नरः । यत्र । देवयवः । मदन्ति ।
उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tād asya priyām abhī pātho
asyām,
nāro yātra devayāvo mādanti:
urukramāsya sā hī bāndhur
itthā,
Viṣṇoḥ padé paramé mādhyā
útsaḥ.

*I would attain to that dear
domain of his, where men devoted
to the gods rejoice: for that,
truly akin to the wide-strider, is a
well of mead in the highest step
of Viṣṇu.*

abhī asyām: op. root ao. of amś reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून्परमसि गमन्थे
यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुर्गायस्य वृष्णः
परमं पदमव भाति भूरि ॥

ता । वा । वास्तूनि । उरुमसि । गमन्थे ।
यत्र । गावः । भूरिशृङ्गाः । अयासः ।
अत्र । अहं । तत् । उरुगायस्य । वृष्णः ।
परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma-
dhyai,
yātra gāvo bhūriśṛṅgā ayāsaḥ:
ātrāha tād urugāyāsya vṛṣṇaḥ
paramam padam āva bhāti
bhūri.

*We desire to go to those abodes
of you two, where are the many-
horned nimble kine: there indeed
that highest step of the wide-pacing
bull shines brightly down.*

vām : *of you two, that is, of Indra and Viṣṇu*. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of *vaś desire* (134, 2 a). gām-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of *gō cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāśas : this form is understood as a N. pl. of *aya* (from *i go*) by Yaska, who explains it as *ayanās moving*, and by Sāyaṇa as *gantāras goes* = *ativistṛtās very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāśas, indicates that the stem is *ayās* ; while its use as an attribute of *siṃhā lion*, *āsva horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. āha : on the use of this pcl. see p. 216. vīṣṇas : cp. 3 b.

DYĀVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Pṛthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as *ródasī the two worlds* more than 100 times. They are parents, being often called *pitārā, mātārā, jánitri*, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वंभुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
ऽशंभुवा ।
ऋतवरी इत्युत्तररी । रजसः । धार-
यत्कवी इति धारयत्कवी ।
सुजन्मनी इति सुजन्मनी । धिषणे इति ।
अन्तः । ईयते ।
देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-
bhuvā,
ṛtāvarī, rājaso dhārayātkavī :
sujānmanī dhiṣaṇe antārīyate
devó devī dhārmanā Sūriah
śūciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Pādas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

cd. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhiṣāṇe*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate* goes between with acc.; the same thing is said of *Savitr* in i. 35, 9 b. *dhārman* n. *ordinance* (*dharmān* m. *ordainer*) is the only stem in the RV. (*dhārma* is a later one).

२ उ॒रु॒व्य॒च॒सा॒ म॒हिनीं॑ अ॒स॒ञ्च॒तां॑ उ॒रु॒व्य॒च॒सा॒ । म॒हिनीं॑ इति॑ । अ॒स॒ञ्च॒तां॑ ।
 पि॒ता मा॒ता च॒ सु॒र्व॒ना॒नि र॒क्षतः॑ । पि॒ता । मा॒ता । च॒ । सु॒र्व॒ना॒नि । र॒क्षतः॑ ।
 सु॒धृ॒ष्ट॒मे व॒पु॒ष्ये॒ न रो॒द॒सी सु॒धृ॒ष्ट॒मे इति॑ सु॒धृ॒ष्ट॒मे । व॒पु॒ष्ये॒ इति॑ ।
 पि॒ता य॒त्सी॒म॒भि रू॒पैर॒वा॒स॒यत् ॥ न । रो॒द॒सी इति॑ ।
 पि॒ता । यत् । सी॒म॒ । अ॒भि । रू॒पैः । अ॒वा॒स॒यत् ॥

2 *uruvyācasā mahinī asaścatā,* *As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two*
pitā mātā ca, bhūvanāni rakṣ- *tending, great, inexhaustible, the*
ataḥ. *two protect (all) beings. Like two*
sudhr̥ṣṭame vapuṣye nā ródasī, *most proud fair women are the two*
pitā yāt sim abhī rūpāir āvāsa- *worlds, since the Father clothed*
yat. *them with beauty.*

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows. p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhr̥ṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣye*: cp. note on *vīryāṇi*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स॒ व॒हिः॑ पु॒त्रः॑ पि॒त्रोः॑ प॒वि॒त्र॒वान् सः॑ । व॒हिः॑ । पु॒त्रः॑ । पि॒त्रोः॑ । प॒वि॒त्र॒वान् ।
 पु॒नाति॑ धी॒रो सु॒र्व॒ना॒नि मा॒य॒या । पु॒नाति॑ । धी॒रः॑ । सु॒र्व॒ना॒नि । मा॒य॒या ।

धेनुं च पुत्रिं वृषभं सुरितंसं धेनुं च । पुत्रिं । वृषभम् । सुरितंसम् ।
विद्याहा शुक्रं पर्यो अय दुक्षत ॥ विद्याहा । शुक्रम् । पर्यः । अय । धुक्षत ॥

3 *sá váhniḥ putráḥ pitaróḥ pavitravān* *That son of the two parents, the driver, the purifier, wisely purifies*
punāti dhīro bhūvanāni māyāyā. *beings by his mysterious power.*
He has always milked from the
dhenūṃ ca pṛśniṃ vṛṣabhām speckled cow and from the bull
suréṭasam *abounding in seed his shining*
viśvāhā śukrām páyō asya dukṣata. *moisture.*

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called *vāhni* as the one who conveys (*vahati*) the gods to the sacrifice; he is very frequently called *pāvakā purifier* (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains *purifies by illumines*. *dhenūṃ*: the term *cow* is often used in the RV. in the sense of earth. *ca* is here used with the first acc. instead of the second (cp. p. 228, 1). *vṛṣabhām*: Dyaus is called a bull in other passages also. and is said to have been made by Agni to roar for man (i. 31, 4). *su-réṭasam*: alludes to the shedding of rain. *viśvāhā* is a cd. adv. resulting from the juxtaposition of *viśvā āhā* as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to *āhā viśvā* which also occurs. *dukṣata*: unaugmented *sa* ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from *duh milk* (with two acc., 198, 2). The general meaning of *cd* is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपसामो अयम् । देवानाम् । अपसाम् । अपः ऽतमः ।
यो जजान रोदसी विश्वशंभुवा । यः । जजान् । रोदसी ऽइति । विश्व
वि यो ममे रजसी सुक्रतूयया ऽशंभुवा ।

ज॒रै॒भिः॒ स्व॒भ॒ने॒भिः॒ स॒मा॒नु॒चे ॥ वि॒। यः॒। म॒मे। र॒ज॒सी॒ इति॑। सु॒क्र॒तु॒ऽय॒या।
अ॒ज॒रै॒भिः॒। स्व॒भ॒ने॒भिः॒। स॒म॒। आ॒नु॒चे ॥

4 ayām devānām apāsām apās- He of the active gods is the
tamo most active who has created the two
yó jajāna ródasī viśvāsām- worlds that are beneficial to all.
bhuvā. He who with insight has measured
ví yó mamé rájasī sukratūyā out the two spaces (and upheld
ajārebhiḥ skāmbhanebhiḥ, sām them) with unaging supports, has
āṇṛce. been universally praised.

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). ví . . . mamé : this expression is also used of Viṣṇu (see i. 154, l. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sām āṇṛce : red. pf. of arc sing (189, 6), the *Ā.* being used in the ps. sense; Śaṅkara explains it in an act. sense as pūjitavān has honoured, which he further interprets to mean sthāpitavān has established!

५ ते नो॑ गृ॒ण॒न्ते म॒हिनी॑ म॒हि अ॒वः॒ ति इति॑ । नः॒ । गृ॒ण॒न्ते इति॑ । म॒हिनी॑
च॒चं द्या॒वापृ॒थिवी॑ धा॒सथो॑ बृ॒हत् । इति॑ । म॒हि । अ॒वः॒ ।
येना॒भि कृ॒ष्टीः त॒तना॑म वि॒श्वहा॑ च॒चम् । द्या॒वापृ॒थिवी॑ इति॑ । धा॒सथः॒ ।
प॒नाथ्य॒मोजो॑ अ॒स्मि स॒मिन्व॑तम् ॥ बृ॒हत् ।
येन॑ । अ॒भि । कृ॒ष्टीः । त॒तना॑म । वि॒श्वहा॑ ।
प॒नाथ्य॒म् । ओजः॑ । अ॒स्मि इति॑ । स॒म॒ ।
इ॒न्व॒तम् ॥

5 té no grṇāné, mahinī, máhi śrá- So being lauded, O great ones
vaḥ, bestow on us, O Heaven and Earth,
kṣatrām, Dyāvā-Prthivī, dhā- great fame and ample dominion.
satho bṛhāt. Bring for us praiseworthy strength

yénābhī kṛṣṭís tatánāma viś- *by which we may always extend*
 váhā *over the peoples.*
 panāyiam ójō asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr *sing*, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatráam: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhi . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragrhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bāhu *bearing the bolt in his arm* and vajrin *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (rathesthā). Both his car and his steeds were fashioned by the Ṛbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāñi. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śakrá and śácivant *mighty*, śácipáti *lord of might*, śatá-kratu *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*úddhar*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the *Rakṣases* or the *Asuras*.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जा॒त ए॒व प्र॒थ॒मो म॒न॒स्वान् यः । जा॒तः । ए॒व । प्र॒थ॒मः । म॒न॒स्वान् ।
 दे॒वो दे॒वान्क्र॒तुना॒ पर्य॑भूष॒त् । दे॒वः । दे॒वान् । क्र॒तुना॒ । परि॑ऽअभूष॒त् ।
 यस्य॒ शुष्मा॒द्रोद॑सी॒ अभ्य॑सेतां॒ यस्य॑ । शुष्मा॒त् । रोद॑सी॒ इति॑ । अभ्य॑से-
 नृ॒म्यस्य॑ म॒हा स ज॑नास॒ इन्द्रः॑ ॥ ताम् ।
 नृ॒म्यस्य॑ । म॒हा । सः । ज॑ना॒सः । इन्द्रः॑ ॥

1 yó jātá evá prathamó mánasvān The chief wise god who as soon
 devó devān krátunā paryābhū- as born surpassed the gods in
 ṣat; power; before whose vehemence the
 yásya śúṣmād ródasī ábhyase- two worlds trembled by reason of
 tāṁ the greatness of his valour: he,
 nṛmā́sya mahnā́ : sá, janā́sa, O men, is Indra.
 Índraḥ.

evá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sayana explains it here as *encompassed with protection*; in the AV. as *ruled over*; in the TS. as *surpassed*. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahnā́ : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janā́sa, Índraḥ ends every stanza (except the last) of this hymn; similarly víśvasmād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथि॒वीं व्य॑थ॒माना॒मदृ॑हद् यः । पृथि॒वीम् । व्य॑थ॒माना॒म् । अ॒दृ॒हद् ।
 यः पर्व॑ता॒न्प्र॒कुपि॑ता॒न् अ॒र॑म॒णात् । यः । पर्व॑ता॒न् । प्र॒कुपि॑ता॒न् । अ॒र॑म॒णात् ।
 यो अ॒न्तरि॑चं वि॒म॒मे वरी॑यो यः । अ॒न्तरि॑चम् । वि॒म॒मे । वरी॑यः ।

यो वामसंभ्रात्स जनास इन्द्रः ॥ यः । वाम । अर्द्धभात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ pṛthivīm vyāthamānām *Who made firm the quaking*
ādr̥mhad, *earth, who set at rest the agitated*
yāḥ pārvatān prākupitām āram- *mountains ; who measures out the*
nāt, *air more widely, who supported*
yō antāriṣam vimamé vāriyo, *heaven : he, O men, is Indra.*
yō dyām āstabhnāt : sá, janāsa,
Índraḥ.

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of ram set at rest. vimamé vāriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, extended so as to be wider; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó sky. āstabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्स सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदधधा वलखं । सिन्धून् ।
यो अरमनोऽन्तरभिं जजान यः । गाः । उत्तऽआजत् । अपऽधा । वलखं ।
संवृक्षमत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अभिम् । जजान ।
समऽवृक् । समत्सु । सः । जनासः । इन्द्रः ॥

3 yó hatváhim ariṇāt saptá sín- *Who having slain the serpent*
dhūn, *released the seven streams, who*
yó gā udājad apadhā Valāśya, *drove out the cows by the unclosing*
yó āśmanor antāragñim jajāna, *of Vala, who between two rocks*
samvṛk samātsu : sá, janāsa, *has produced fire, victor in battles :*
Índraḥ. *he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghānā who slew Vṛtra who had enclosed the waters, and ibid. 3: yó gā udājad, āpa hi Valám váh who drove out the cows, for he unclosed Vala. áriṇāt: ipf. of ri release. saptá síndhūn: the seven rivers of the Panjāb. gās: A. pl. of gó cow. ud-ājat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhā, a word that occurs here only. In form it can only be an I. s. of apa-dhā (cp. 97, 2). The parallel use of āpa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvám Valásya gómató 'pāvar bīlam thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghāṭanena Valasya by the unclosing of Vala. Sāyaṇa interprets it as an irregularity for the abl. = from the enclosure of Vala. Valásya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. āśmanor antár: between two clouds, according to Sāyaṇa; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (ādreḥ sūnūḥ).*

४ येनेमा विश्वा चर्वना कृतानि
यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । चर्वना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकरित्यकः ।
श्वघ्नीव । यः । जिगीवान् । लक्षम् ।
आदत् ।
अर्यः । पुष्टानि । सः । जनासुः । इन्द्रः ॥

4 yénemā víśvā cyávanā kṛtāni,
yó dāsam vārṇam ādharam gū-
hākaḥ;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and ha-

śvaghñīva yó jigivāñ lakṣām *made it disappear; who, like a*
 ādad *winning gambler the stake, has*
 aryāḥ puṣṭāni: sá, janāsa, *taken the possessions of the foe: he,*
 īndrah. *O men, is Indra.*

imā víśvā: *all these things, that is, all things on earth.* cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 80, 22: yás tá víśvāni cicyuṣé *who hast shaken the whole world.* dāsam vārṇam: *the non-Aryan colour (= kṛṣṇām vārṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa.* ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (*make inferior = subject*) and gūhā (*put in hiding = cause to disappear, drive away*). When a final Visarjanīya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákaḥ. jigivāñ: pf. pt. of ji *win* (139, 4); on the Sandhi see 40, 3. Since the normal metre requires ॐ — after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāñ as it came to be regularly written in B. ādat: irr. a ao. (147 a 1) from dā *give*; though not analysed in the Pada text, it must owing to the sense be = ā-ādat *has taken.* aryás: gen of arí (99, 3); this word appears to be etymologically a Bv. = *having no wealth* (ri = *rai*), either for oneself (whence the sense *needy, suppliant*) or to bestow on others (whence the sense *niggard, foe*). [If a single meaning has to be given, *devout* is misleading, and *suppliant* should be substituted for it in the *Vedic Grammar*, p. 81, f. n. 1; 99, 3; and in the *Index*, p. 473.]

यं स्मा पृच्छन्ति कुहं सेति घोरम् यम् । स्म । पृच्छन्ति । कुहं । सः । इति ।
 उतेमाङ्गनैषो अस्तीत्येनम् । घोरम् ।
 सो अर्यः पुष्टीर्विजं द्वा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदसै धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः इव । आ ।
 मिनाति ।
 अत् । अस्मै । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā prchānti kúha sēti ghorám, utém āhur náisō astīti enam; sō 'ryāḥ puṣṭīr vīja ivā mināti. śrād asmai dhatta: sá, janāsa, īndrah.	<i>The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.</i>
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smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prchānti: pr. of prach. sēti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). īm anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. sō aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryāḥ puṣṭīh to āryāḥ puṣṭāni; vījaḥ to lakṣām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnūr vīja āminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

ई यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः । युक्तयाव्णो योऽविता सुशिप्रः सुतसौमस्य स जनास इन्द्रः ॥	यः । रध्रस्य । चोदिता । यः । कृशस्य । यः । ब्रह्मणः । नाधमानस्य । कीरेः । युक्तयाव्णः । यः । अविता । सुशिप्रः । सुतसौमस्य । सः । जनासः । इन्द्रः ॥
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6 yó radhrásya coditá, yāḥ kṛśá- sya, yó brahmāṇo nādhāmānasya kīrēḥ;	<i>Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma</i>
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yuktágrāvṇo yó avitá suśipráḥ and has set to work the stones : he,
sutásomasya : sá, janāsa, ín- O men, is Indra.

draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śiprás: Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grāvṇas: of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस् गावो यस्। अश्वासः। प्रदिशि। यस्। गावः।
यस् ग्रामा यस् विश्वे रथासः। यस्। ग्रामाः। यस्। विश्वे। रथासः।
यः सूर्यं य उषसं जजान यः। सूर्यम्। यः। उषसम्। जजान।
यो अपां नेता स जनास इन्द्रः॥ यः। अपाम्। नेता। सः। जनासः। इन्द्रः॥

7 yásyaśvāsah pradiśi, yásya In whose control are horses, kine,
gávo, clans, all chariots; who creates the
yásya grāmā, yásya víśve rá- sun, the dawn; who is the guide
thāsah; of the waters: he, O men, is
yáḥ sūriam, yá uśásam jajāna; Indra.
yó apām netā : sá, janāsa, ín-
draḥ.

uśásam : often also uśásam; du. N. A. uśásā and uśásā; N. pl. uśásas and uśásas; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विह्वयेति यम्। क्रन्दसी इति। संयती इति सम्
परेऽवर उभया अमित्राः। ऽयती। विह्वयेति इति विह्वयेति।
समानं चिद्रथमातस्त्रिवासा परे। अवरे। उभयाः। अमित्राः।
नाना हवेति स जनास इन्द्रः॥ समानम्। चित्। रथम्। आतस्त्रिवासा।
नाना। हवेति इति। सः। जनासः। इन्द्रः॥

ii. 12, 9]

INDRA

51

8 yām krāndasī samyati vihvā-
yete,
pārē āvara ubhāyā amitrāḥ;
samānām cid rātham ātasthi-
vāmsā
nānā havete: sá, janāsa, ín-
draḥ.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the farther and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

sam-yati: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102. 5. 6: nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siṣāsávaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāndasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान् ऋते विजयन्ते जनासो यस्मात् । न । ऋते । विजयन्ते । जनासः ।
यं युध्यमाना अर्चसे हवन्ते । यम् । युध्यमानाः । अर्चसे । हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यः । विश्वस्य । प्रतिमानम् । बभूव ।
यो अच्युतच्युत्स जनास इन्द्रः ॥ यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijāyante jánāso, Without whom men do not
yām yūdyamānā āvase há- conquer, whom they when fighting
vante; call on for help; who has been a
yó víśvasya pratimānam ba- match for every one, who moves the
bhūva, immovable: he, O men, is Indra.
yó acyutacyút: sá, janāsa,
índraḥ.

x 2

ná ṛté: must be pronounced *nárté* (19 a). *vi-jáyante*: pr. of *ji* conquer. *hávante*: cp. *viháyete* in 8 a. *ávase*: final dat. (p. 314, B 2). *pratimānam*: cp. iv. 18, 4: *nahí nú asya prati-mānam āsti antār jāteṣu utá yé jānitvāḥ for there is no match for him among those who have been born nor those who will be born.* *acyuta-cyút*: cp. 4 a; also iii. 30, 4: *tvām cyāváyann ácyutāni . . . cārasi thou continuest shaking unshaken things.*

१० यः शश्वतो महेनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
अमन्यमानाञ्छवी जघान् । अमन्यमानान् । श्वी । जघान् ।
यः शर्धति नानुददाति शृध्यां यः । शर्धति । न । अनुददाति । शृध्याम् ।
यो दस्योहन्ता स जनास इन्द्रः ॥ यः । दस्योः । हुन्ता । सः । जनासः । इन्द्रः ॥

10 *yáḥ śáśvato máhi éno dádhānān* Who slays with his arrow the
ámanyamānāñ chárūā jaghāna; unexpected many that commit
yáḥ śárdhate nānudádāti śrdh- great sin; who forgives not the
yām, arrogant man his arrogance, who
yó dásyor hantá: śá, janāso, slays the *Dasyu*: he, O men, is
índrah. *Indra.*

dádhānān: pr. pt. *Ā.* of *dhā*. The Sandhi of *ān* (39) is not applied between *Pādas* (cp. i. 35, 10 c). *ámanyamānān*: not thinking scil. that he would slay them; on the Sandhi of *n + ś*, see 40, 1. *śárvā*: with his arrow (inst., p. 80); with his characteristic weapon, the *vájra*, he slays his foes in battle. *jaghāna*: has slain (and still slays) may be translated by the present (213 A a). *anu-dádāti*: 3. s. pr. of *ānu + dā* forgive, with dat. (cp. 200 A f). *dásyos*: of the demon, a term applied to various individual demons, such as *Śambara* (11 a).

११ यः शश्वरं पर्वतेषु चियन्तं यः । शश्वरम् । पर्वतेषु । चियन्तम् ।
चत्वारिंशां शूरबन्वविन्दत । चत्वारिंशाम् । शूरदि । अनुअविन्दत ।
अजिायमानं यो अहिं जघान् अजिायमानम् । यः । अहिम् । जघान् ।
दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yāḥ śāmbaram pārvateṣu kṣi- *Who in the fortieth autumn*
 yāntam *found out Śambara dwelling in*
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyāmānam yó āhiṃ jaghāna, *the son of Dānu, as he lay: he,*
 Dānum śáyānam: sá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann āhiṃ pariśáyānam árṇa ojāyāmānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śaye sahávatśā ná dhenúḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. *Á.* of śī lie (134, 1 c).

- १२ यः सप्तरेरिमवृषभस्तुविष्मान् *यः । सप्तरेरिमः । वृषभः । तुविष्मान्*
 अवाहजत्सर्तवे सप्त सिन्धून् । *अवऽअहजत् । सर्तवे । सप्त । सिन्धून् ।*
 यो रौहिणमस्फुरद्वज्रवाङ्मरु *यः । रौहिणम् । अस्फुरत् । वज्रऽवाङ्मरु ।*
 द्यामरोहन्तं स जनास इन्द्रः ॥ *द्याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥*

- 12 yāḥ saptarásmir vṛṣabhás túvi- *The mighty seven-reined bull who*
 smān *let loose the seven streams to flow;*
 avásrjat sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇám ásphurad vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: sá, janāsa,
 Índrah.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sayana interprets the *cd.* to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ś mān*; on the Sandhi see 10 a. *ava-áśrat*: ipf. of *srj emit*. *sártave*: dat. inf. of *sr flow* (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 35, 8 b. *Rauhiṇám*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ बावां चिदस्य पृथिवी नमते । बावां । चित् । अस्यै । पृथिवी इति ।
 शुष्माच्चिदस्य पर्वता मयन्ते । नमते इति ।
 यः सोमपा निचितो वज्रवाङ्मू । शुष्मात् । चित् । अस्यै । पर्वताः । मयन्ते ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमपाः । निचितः । वज्रवाङ्मू ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 13 Dyāvā cid asmai Pṛthivī namete; *Even Heaven and Earth bow*
 śuśmāc cid asya pārvatā bha- *down before him; before his ve-*
 yante; *hemence even the mountains are*
 yāḥ somapā nicitó vājrabāhur, *afraid. Who is known as the Soma-*
 yó vājrahastāḥ: sá, janāsa, *drinker, holding the bolt in his arm,*
 Índraḥ. *who holds the bolt in his hand: he,*
O men, is Indra.

Dyāvā ... Pṛthivī: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam bow* (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuśmād*: cp. 1 e. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

- १४ यः सुवन्तमवति यः पचन्तं यः । सुवन्तम् । अवति । यः । पचन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । कृती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्येदं राधः स जनास इन्द्रः ॥ यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yāḥ sunvāntam āvati, yāḥ pāc-
antam,
yāḥ śāmsantam, yāḥ śāsamā-
nām ūtī;
yāsyā brāhma vārdhanam,
yāsyā sómo,
yāsyedām rādhaḥ: śá, janāsa,
Índraḥ.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.*

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śāsamānām: explained by Śaṅkara as stotraṁ kurvāṇam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śāmsamānam praising. ūtī: contracted inst. of ūti (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā āvantī helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāsyā being an objective gen. (p. 320, B 1 b). idām rādhas this gift = this sacrificial offering.

१५ यः सुन्वते पचति दुध्न आ चिद्
वाजं ददर्शि स किलासि सत्यः ।
वयं ते इन्द्र विश्वहं प्रियासः
सुवीरांसो विदथमावदेम ॥

यः । सुन्वते । पचति । दुध्नः । आ । चिद् ।
वाजम् । ददर्शि । सः । किल । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
सुवीरांसः । विदथम् । आ । वदेम् ॥

15 yāḥ sunvaté pácate dudhrá á
cid
vājam dārdarṣi, śá kilāsi sat-
yāḥ.
vayām ta, Indra, viśváha pri-
yāsaḥ,
suvīrāso vidátham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain śá, jánāsa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of *b* the words *sá kila₁asi satyāḥ* as *such thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while *c* and *d* are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *bṛhád vadema vidáthe suvīrāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* *á cid:* perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te:* gen. with *priyásas* (p. 322, C). *vidátham:* the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Prṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śívá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मृतां सुमन्त्रे	आ । ते । पि॒तः । म॒रुता॒म् । सु॒मन् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒ऽदृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॒ति । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजामिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒जामिः ॥

1 ā te, pitar Marutām, sumnām etu :	<i>Let thy good will, O Father of the Maruts, come (to us): sever us</i>
mā naḥ sūryasya saṁdṛśo yuyo- thāḥ.	<i>not from the sight of the sun. May the hero be merciful to us in regard</i>
abhi no vīro ārvati kṣameta;	<i>to our steeds; may we be prolific</i>
prā jāyemahi, Rudra, prajā- bhiḥ.	<i>with offspring.</i>

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). *yuyothās*: 2. s. inj. *Ā.* of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). *saṁdṛśas*: abl. 201 A 1. *vīrās* = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). *ārvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ त्वाद्दत्तेभि रुद्र श्तमेभिः । त्वाऽदत्तेभिः । रुद्र । श्मऽतमेभिः ।
 श्तं हिमां अशीय भेषजेभिः । श्तम् । हिमाः । अशीय । भेषजेभिः ।
 व्यसृष्ट्वेषो वितरं बंहो वि । असृत् । द्वेषः । विऽतरम् । वि । अंहः ।
 व्यमीवाश्चातयस्वा विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śāmtame- *By the most salutary medicines*
 bhīh *given by thee, O Rudra, I would*
 śatām hīmā aśīya bheṣajēbhīh. *attain a hundred winters. Drive*
 vī asmād dvēṣo vitarām, vī *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 vī āmivāś cātayasvā viṣūcīh. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. út-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūcīs: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्व रुद्र श्रियासि श्रेष्ठः । जातस्व । रुद्र । श्रिया । असि ।
 तवस्तमस्तवसां वज्रबाहो । तवऽतमः । तवसाम् । वज्रबाहो इति
 पर्षि णः पारमंहसः स्वस्ति वज्रऽबाहो ।
 विश्वा अमीतो रपसो युयोधि ॥ पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
 विश्वाः । अमिऽइतोः । रपसः । युयोधि ॥

3 śréṣṭho jātāsya, Rud^ara, śri- *Thou art the best of what is born,*
 yāsi, *O Rudra, in glory, the mightiest of*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt.*
 pārṣi naḥ pārām āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward off*
 víśvā abhītī rāpaso yuyodhi. *all attacks of mischief.*

jātāsya: the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho**: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance *vāyav ā* and *vāya ukthébhiḥ* are written). **pārṣi**: from *pr take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **ṇas**: initial n cerebralized even in external Sandhi (65 A c). **pārām**: acc. of the goal (197 A 1). **svastī**: this word is not analysed in the Pada text (like *sumatī*, &c.) because *asti* does not occur as an independent substantive; here it is a shortened form of the contracted inst. *svastī* (p. 80, n. 2); it is several times used in the sense of a final dat. = *svastāye*. **abhītis** = *abhi itis*, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi**: 2. s. ipv. of *yu separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोमिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःमिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःस्तुती । वृषभ । मा । सहती ।
 उन्नो वीराँ अर्पय भेषजमिर् उत् । नः । वीरान् । अर्पय । भेषजमिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्स्तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā *praise, O bull, nor with joint*
 hūtī. *invocation. Raise up our heroes*
 ún no vīráñ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir: *the best physician of physicians.*
 bhiṣāktamaṁ tvā bhiṣājāṁ śr-
 ñomi.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. *mā*, which is employed with inj. forms only (180), decides the question. **nāmobhis**: that is, with ill or inadequate worship; cp. *dūṣṭutī* in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sāhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *ūd arpayā*: cs. of *ūd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣājām*: partitive gen. (see 202 B 2 b, p. 321); cp. 8 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्मिर्
अव स्तोमिमी रुद्रं दिषीय । हवीमग्निः । हवते । यः । हविःग्निः ।
ऋदूदरः सुहवो मा नो अस्मै अव स्तोमिभिः । रुद्रम् । दिषीय ।
बभ्रुः सुशिप्रो रीरधन्नायै ॥ ऋदूदरः । सुहवः । मा । नः । अस्मै ।
बभ्रुः । सुशिप्रः । रीरधत् । मनायै ॥

5 hāvimabhir hāvate yó havir-
bhir,

áva stómebhi Rud^arām diṣīya :
ṛdūdāraḥ suhávo mā no asyái
babhrūḥ suśípro rīradhan ma-
nāyai.

*Rudra who is called on with
invocations and with oblations, I
would appease with songs of praise :
may he, the compassionate, easy
to invoke, ruddy brown, fair-
lipped, not subject us to that
jealousy of his.*

hāvimān: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puram-darā*. Both this word (according to the former analysis) and *su-hāva* are Bv. (p. 455, ca). *babhrūs*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manāyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा॑ मम॒न्द वृष॑भो म॒रुत्वान् । उत् । मा॒ । म॒म॒न्द । वृष॑भः । म॒रुत्वान् ।
 त्वनी॑यसा॒ वय॑सा॒ नाध॑मानम् । त्वनी॑यसा । वय॑सा । नाध॑मानम् ।
 घृ॒णि॑व॒ क्वा॒याम॑र॒पा अ॒शी॒या घृ॒णि॑इव । क्वा॒याम् । अ॒र॒पाः । अ॒शी॒य ।
 वि॒वा॒से॒यं रु॒द्रस् सु॒म्नम् ॥ आ । वि॒वा॒से॒यम् । रु॒द्रस् । सु॒म्नम् ॥

6 ūn mā mamanda vṛṣabhó Ma- The bull accompanied by the
 rútvān Maruts has gladdened me, the sup-
 tvákṣiyasā váyasā nādhāmā- pliant, with his most vigorous force.
 nam. I would unscathed attain shade in
 ghṛṇīva chāyām arapá śīya : heat as it were : I would desire to
 ā vivāseyam Rudrāsya sum- win the good will of Rudra.
 nám.

ūd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5) ; Sāyana's explanation is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇin N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2) aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4c. ā vivāseyam : op. ds. of van win.

७ कृ॒ण्व॑ स्य ते॒ रु॒द्र मृ॒क॒याकु॑र ह॒स्तः । स्यः । ते॒ । रु॒द्र । मृ॒क॒याकुः ।
 ह॒स्तो॒ यो अ॒स्ति॑ भे॒षजो॑ जला॒षः । ह॒स्तः । यः । अ॒स्ति॑ । भे॒षजः । जला॒षः ।
 अ॒प॒म॒र्ता र॑प॒सो दै॒व्य॒स्या- अ॒प॒म॒र्ता । र॑प॒सः । दै॒व्य॒स्व ।
 मी॒ नु मा॑ वृष॒म च॑चमी॒याः ॥ अ॒मि॒ । नु॒ । मा॒ । वृष॑म॒ । च॒च॒मी॒याः ॥

7 kúa syá te, Rud^ara, mṛlayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápasó dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
īthāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá : on the accent see p. 453, 9d. dáiviasya : derived from the gods, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened in the second syllable of the Pada, but not in 1 c. cakṣamīthās : 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र ब॒ध्वे वृष॒भाय॑ श्विती॒चे
म॒हो म॒हीं सु॒ष्टुति॑मीरयामि ।
नम॒स्या क॒ल्मली॑किन् नमो॒भिर्
गृणी॑मसि त्वे॒षं रु॒द्रस्व॑ नाम ॥

प्र । ब॒ध्वे । वृष॒भाय॑ । श्विती॒चे ।
म॒हः । म॒हीम् । सु॒ष्टुति॑म् । इ॒र॒यामि॑ ।
नम॒स्य । क॒ल्मली॑किनम् । नमः॑मिः ।
गृणी॑मसि । त्वे॒षम् । रु॒द्रस्व॑ । नाम ॥

8 prá babhráve vṛṣabhāya śvitícé
mahó mahīm suṣṭutim īrayāmi.
namasyá kalmalīkinam námo-
bhir.
grṇīmási tveṣám Rudrásya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . īrayāmi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvitícé : D. s. of śvityāñc (cp. 93). mahás : gen. s. m. of máh, beside the acc. s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one (Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. pra. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥nīmāsi*: 1. pl. pr. of *gr̥ sing* (p. 138).

९ स्थिरेभिरङ्गैः पुरुरूपं उग्रो	स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
बभ्रुः शुक्रभिः पिपिशे हिरण्यैः ।	बभ्रुः । शुक्रभिः । पिपिशे । हिरण्यैः ।
ईशानादस्य भुवनस्य भूरैः	ईशानात् । अस्य । भुवनस्य । भूरैः ।
न वा उ योषद्द्रादसुर्यम् ॥	न । वै । ऊं इति । योषत् । द्रात् । असुर्यम् ॥

९ <i>sthirébhir ángaiḥ pururūpa</i>	<i>With his firm limbs, having</i>
<i>ugró</i>	<i>many forms, the mighty one, ruddy-</i>
<i>babhrūḥ śukrēbhiḥ pipiśe hira-</i>	<i>brown, has adorned himself with</i>
<i>ṇyaiḥ.</i>	<i>bright gold ornaments. From the</i>
<i>īśānād asyā bhūvanasya bhūrē</i>	<i>ruler of this great world, from</i>
<i>nā vā u yōṣad Rudrād asuryām.</i>	<i>Rudra, let not his divine dominion</i>
	<i>depart.</i>

sthirébhir ángaiḥ: probably to be construed with *pipiśe*, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; *Sāyana* supplies *yuktās furnished with firm limbs*. *pipiśe*: pf. *Ā.* of *piś*. *īśānād*: pr. pt. (agreeing with *Rudrād*) of *īś rule over* with gen. (202 A a); the pf. pt. is *īśāná*. *bhūres*: agreeing with *bhūvanasya*; cp. vii. 95, 2: *cētanti bhūvanasya bhūreḥ taking note of the wide world* (where *bhūres* could not agree with any other word); *Sāyana* takes it with *Rudrād*. *yōṣat*: s ao. of *yu separate* (p. 162, 2; 201 A 1). *asuryām*: an examination of the occurrences of this word indicates that as an adj. it should be pronounced *asurīa*, but as a substantive *asuryā*.

१० अहंन्विमर्षिं सायकानि धन्वा-	अहंन् । विमर्षिं । सायकानि । धन्व ।
हंन्निष्कं यजतं विश्वरूपम् ।	अहंन् । निष्कम् । यजतम् । विश्वरूपम् ।
अहंन्निदं दयसे विश्वमभ्वं	अहंन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
न वा ओजीयो रुद्र तदस्ति ॥	न । वै । ओजीयः । रुद्र । तत् । अस्ति ॥

- 10 árhan bibharṣi sáyakāni dhánva *Worthy thou bearest arrows and*
 árhan niṣkām yajatám viśvárū- *bow; worthy thy adorable all-*
 ram; *coloured necklace; worthy thou*
 árhan idám dayase viśvam ábh- *wieldest all this force: there is*
 vam: *nothing mightier than thou, O*
 ná vā ójīyo, Rudra, tvád asti. *Rudra.*

bibharṣi: 2. s. pr. of bhr̥ bear; this pr. stem is much less common than that according to the first class, bhára. árhan: 52. idám: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā divide. Sāyaṇa interprets idám dayase ábhvam as thou protectest this very extensive (ábhvam) world. tvád: abl. after cpv. (p. 317, 3).

- ११ सुहि श्रुतं गर्तसदं युवानं सुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतुमुग्रम् । मृगम् । न । भीमम् । उपहतुम् । उग्रम् ।
 मृळा जरित्रे रुद्र खवानो मृळ । जरित्रे । रुद्र । खवानः ।
 अन्यं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मिन् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutám gartasádam yuvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgám ná bhīmám upahatnúm, *mighty, that slays like a dread*
 ugrám. *beast. O Rudra, being praised be*
 mṛḷā jaritré Rudra stāvāno: *gracious to the singer: let thy*
 anyám tē asmán ní vapantu *missiles lay low another than us.*
 sēnāh.

yuvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhīmám: cp. note on i. 154, 2 b; either a bull (vr̥ṣabhó ná bhīmáḥ vi. 22, 1) or a lion (simhó ná bhīmáḥ, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmád: abl. with anyá, p. 317, 3. sēnās: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yās te sahasraṃ hetáyo 'nyám asmán ní vapantu táḥ may those thousand missiles of thine lay low another than us.

१२ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरैदातारं सत्पतिं गृणीषे
स्तुतस्त्वं भेषजा रासिस्ते ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरैः । दातारम् । सत्पतिम् । गृणीषे ।
स्तुतः । त्वम् । भेषजा । रासि । अस्ते इति ॥

12 kumārās cit pitāraṃ vādamā-
nam

prāti nānāma Rudra^aropayāntam.
bhūrer dātāraṃ sātpatimgrṇīṣe:
stutās tuāṃ bheṣajā rāsi asmé.

A son bows towards his father
who approving approaches him, O
Rudra. I sing to the true lord,
the giver of much: praised thou
givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Śaṅkara (pratīnato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanāma (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇīṣe an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शन्तमा वृषणो या मयोसु ।
यानि मनुरवृणीता पिता नस
ता शं च योश्च रुद्रस्व वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शन्तमा । वृषणः । या । मयोसु ।
यानि । मनुः । अवृणीता । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्व । वरिम ॥

13 yā vo bheṣajā, Marutaḥ, śucīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānur avṛṇītā, pitā nas:
tā śāṃ ca yōś ca Rudraśya
vaśmi.

Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhū:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mānus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávrñitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ** choose. **sām, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेति रुद्रस्य वृज्याः परिं । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परिं त्वेषस्य दुर्मतिर्मही गात । परिं । त्वेषस्य । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवन्तस्तनुष्व अवं । स्थिरा । मघवन्तः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári no hetí Rud^arásya vrjyāh,
pári tveśásya durmatír mahí
gāt.
áva sthirá maghávadbhyas ta-
nuṣva;
mīḍhvas, tokāya tánayāya mṛṣa.

vṛjyās : 3. s. root ao. prc. (p. 172 a) of vṛj *twist*. gāt : root ao. inj. of gā *go*. maghāvadbhyas : the I. D. Ab. pl. of maghāvan are formed from the supplementary stem maghāvanta (91, 5). āva tanuṣva sthīrā : *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛṣa *be merciful to* (p. 311 f). mīdhvas : voc. of the old unreduplicated pf. pt. mīdhvāms, cp. p. 66; 157 b (p. 182). mṛṣa : = mṛṣa, p. 487, a 9.

१५ ए॒वा ब॑भ्यो वृष॒म चे॒कितान॑
यथा॑ दे॒व न ह॑णी॒षे न ह॑सि ।
ह॒व॒न॒श्रु॒ज्ञो रु॒द्रेह॑ बो॒धि
बृ॒ह॒व॒दे॒म वि॒दथे॑ सु॒वीराः॑ ॥

15 evá, babhro vṛṣabha cekitāna,
yáthā, deva, ná hr̥ṇīśé ná hámsi,
havanaśrūn no Rudārehá bodhi.
bṛhád vadema vidátthe suvīrāḥ.

éva: to be taken with *c*, since in the normal syntactical order it should follow *yáthā* in the sense which it here has (p. 241, 1); when *yathā* meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. **cekitāna:** voc. int. pr. pt. of *cit* *note*; *Sāyaṇa* explains it as *knowing all*, but the act. only has this sense (e. g. *cikivāms knowing*); this and the two preceding vocatives are unaccented because not beginning the *Pāda* (p. 466, 18b). **hr̥ṇīśé:** 2. s. *Ā. pr.* of 2. *hr̥ be angry*. **hām̐si:** 2. s. pr. of *han*; Sandhi, 66 A 2. **bodhi:** 2. s. root ao. ipv. of *bhū* (p. 172, n. 1). **na:** dat. to be taken with *bodhi*, lit. *be invocation-hearing for us* (not gen. dependent on *havana*, lit. *hearing the invocation of us*). **vadema:** see note on ii. 12, 15 d.

APĀM NĀPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āsu-hēman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta *Apām napāt* is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre: Triṣṭubh.

१ उपेमच्छि वाजयुर्वचसां उप। ईम्। अछि। वाजयुः। वचसाम्।
 चनो दधीत नद्यो गिरं मे । चनः। दधीत। नद्यः। गिरः। मे।
 अपां नपादासुहेमां कुवित्स अपाम्। नपात्। आसुहेमां। कुवित्स। सः।
 सुपेशसस्करति जोषिषद्भिः ॥ सुपेशसः। कर्ति। जोषिषत्। हि ॥

1 *úpem asṛkṣi vājayūr vacasyām* : *Desirous of gain I have sent forth this eloquence (to him) : may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).*

asṛkṣi : 1. s. *Ā*. s. ao. of *sṛj*, which with *úpa* may take two acc., so that *nādyām* might be supplied. On *īm* see 180 (p. 220). *dadhīta* : 3. s. pr. op. *Ā*. of *dhā*, which with *cānas* takes the acc. or loc. *nādyā*, which occurs only here, is evidently synonymous with *apām nāpāt* in c. *āsuhémā*, though a Bv., is accented on the second member : see p. 455 c a. *karati* : 3. s. sb. root ao. of *kr* : unaccented because *kuvit* necessarily accents the verb only if it is in the same Pada. *supéśasas* *well-adorned* = *well-rewarded*; cp. ii. 84, 6: *dhiyam vājapeśasam* a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 43, 2 a. *jóṣiṣat* : 3. s. sb. *iṣ* ao. of *juṣ*. *hi* explains why he is likely to accept them; it accents *jóṣiṣat*, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

१ इमं स्वसि हृद आ सुतष्टं इमम्। सु। अस्मि। हृदः। आ। सुतष्टम्।
 मन्त्रं वोचेम कुविदस्व वेदत । मन्त्रम्। वोचेम्। कुवित्। अस्मि। वेदत्।
 अपां नपादसुर्यस्व मद्भा अपाम्। नपात्। असुर्यस्व। मद्भा।
 विश्वान्ययो सुवना जजान ॥ विश्वानि। अर्यः। सुवना। जजान् ॥

2 imāṃ sū asmai hṛdā ā sūtaṣ-
tām

māntram vocema: kuvīd asya
védat?

Apām nápād, asurīasya mahná,
viśvāni aryó bhūvanā jajāna.

We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer *welling from the heart*. sūtaṣtām *well-fashioned*, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid *know*, with gen., cp. 202 A c. asuryasya: see p. 451, 6.

३ समन्था यन्त्युप यन्त्यन्याः

समानमूर्ध्वं नद्यः पृणन्ति ।

तमू शुचिं शुचयो दीदृवांसम्

अपां नपातं परि तस्थुरापः ॥

सम् । अन्याः । यन्ति । उप । यन्ति ।

अन्याः ।

समानम् । ऊर्ध्वम् । नद्यः । पृणन्ति ।

तम् । ऊं इति । शुचिम् । शुचयः । दीदृ
वांसम् ।

अपाम् । नपातम् । परि । तस्थुः । आपः ॥

3 sām anyā yānti, ūpa yanti
anyāḥ:

samānām ūrvām nadīḥ pr-
ṇanti.

tām ū śucim śucayo dīdivāṃ-
sam

Apām nápātam pári tásthur
āpaḥ.

While some flow together, others flow to (the sea): the streams fill the common receptacle; him the pure, the shining Son of Waters, the pure waters stand around.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = *ocean*. samānām: *common*, because all streams flow into it. nadyāḥ: cp. asuryasya in 2 c. prṇanti: from pr *fill*.

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं	तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः परि यन्त्यापः ।	मर्मृज्यमानाः । परि । यन्ति । आपः ।
स शुक्लिभिः शिक्लभी रेवद्दक्षे	सः । शुक्लिभिः । शिक्लभिः । रेवत् । अस्मे
दीदायानिध्मो घृतनिर्णिगप्सु ॥	इति ।
	दीदाय । अनिध्मः । घृतनिर्निक् । अप्सु ॥

4 tām āsmerā yuvatāyo yūvānam	<i>Him, the youth, the young</i>
marmṛjyāmānāḥ pāri yanti ā-	<i>maidens, the waters, not smiling,</i>
paḥ :	<i>making him bright surround : he</i>
sā śukrēbbhiḥ śīkvabhī revād	<i>with clear flames shines bounti-</i>
asmé	<i>fully on us, without fuel in the</i>
dīdāyānidhmó ghṛtānirṇigapsū.	<i>waters, having a garment of ghee.</i>

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pada text, it is not so in *śukrēbbhis* because *śūkre* is not a stem. *asmé* : dat. *Pragrhya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsū antár* *who shone without fuel in the waters*. *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñā*) : note that the second member appears in the Pada text as *nirnik*, in accordance with the analysis *niḥ-nik* when the word occurs un-compounded.

५ अस्मै तिस्रो अव्यथ्याय नारीरु अस्मै । तिस्रः । अव्यथ्याय । नारीः ।
 देवाय देवीर्दिधिषन्त्यन्नम् । देवाय । देवीः । दिधिषन्ति । अन्नम् ।
 कृता इवोप हि प्रसृज्ये अप्सु कृताः इव । उप । हि । प्रसृज्ये । अप्सु ।
 स पीयूषं धयति पूर्वसूनाम् ॥ सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmāi tisor avyathiāya nārīr devāya devīr didhiṣanti ānnam: kṛtā ivōpa hi prasarsré apsú; sá pīyūṣam dhayati pūrvasū-nām.* *On him, the immovable god, three divine women desire to bestow food: for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.*

tisor devīḥ: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and three maidens of the waters (yoṣānās tisor āpyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. didhiṣanti: ds. of 1. dhā bestow: this is the usual form, while dhitsa is rare. kṛtās: the meaning of this word, which occurs here only, is quite uncertain. pra-sarsré: 3. s. pr. int. of sṛ. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i. e. Apām napāt is their first offspring; cp. x. 121, 7: āpo janāyantīr Agnīm the waters producing Agni.

६ अश्वस्त्राच्च जनिमास्य च स्वरु अश्वस्य । अत्र । जनिम् । अस्य । च । स्वं ।
 द्रुहो रिषः संपृचः पाहि सूरिन् । द्रुहः । रिषः । समपृचः । पाहि । सूरिन् ।
 आमासु पृषु परो अप्रमृष्यं आमासु । पृषु । परो । अप्रमृष्यम् ।
 नारातयो वि नश्नानृतानि ॥ न । नारातयः । वि । नश्नन् । न । अनृतानि ॥

6 *āśvasya ātra jānimāsyā ca svar. druho riṣāḥ sampṛcaḥ pāhi sūrīn. āmāsu pṛṣu paro apramṛṣyam nārātayo vi naśan nānṛtāni.* *The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Ilim that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falsehoods.*

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. *śāvasya*: Agni is often spoken of as a steed. *ātra*: here, i.e. in the waters of earth. *svār*: this is the only passage in the RV. in which the word is not to be read as *sūar*; it is here a loc. without the ending i (see 82 c). *pāhi*: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. *sampṛcas* as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). *āmāsu*: in the unbaked, i.e. natural (cloud) citadels. *pūrṣū*: loc. pl. of *pūr*, 82. *parās*: note the difference of accent between this adv. and the N. s. adj. *pāras* yonder, other. *naśat*: inj. pr. of 3. *naś* reach.

७ ख आ दमे सुदुघा यस् धेनुः स्वि । आ । दमे । सुदुघा । यस् । धेनुः ।
 खधा पीपाय सुवन्नमत्ति । खधाम । पीपाय । सुसु । अन्नम् । अत्ति ।
 सो अपां नपादूर्जयन्नप्सवन्तर सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
 वसुदेयाय विधत्ते वि भाति ॥ अन्नतः ।
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya dhenúh,
 svadhām pipāya, subhú ánnam atti;
 sò 'pām nāpād ūrjáyann apṣú antár,
 vasudéyāya vidhaté ví bhāti. *He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.*

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (189, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntár* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhéyāya* : dat. of purpose, *ibid.*, B 2. *vi bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अ॒प्स्ता शुचि॑ना॒ दि॒व्येन॑ । यः । अ॒प्सु । आ । शुचि॑ना । दि॒व्येन॑ ।
 ऋ॒तावा॑जस॒ उर्वि॑या वि॒भाति॑ । ऋ॒त॒वा । अ॒जसः॑ । उर्वि॑या । वि॒भाति॑ ।
 व॒या इ॒द॒न्या भु॑र्वना॒न्यस्य॑ व॒याः । इत् । अ॒न्या । भु॑र्वना॒नि । अ॒स्य॑ ।
 प्र जा॑यन्ते वी॒रुध॑श्च प्र॒जामिः॑ ॥ प्र । जा॑यन्ते । वी॒रुधः॑ । च । प्र॒जामिः॑ ॥

8 yó apsú á súcinā dáiviena *Who in the waters, with bright*
 ṛtāvājasra urviyā vibhāti : *divinity, holy, eternal, widely shines*
 vayā id anyā bhūvanāni asya *forth : as offshoots of him other*
 prā jāyanté vīrūdhaś ca prajā- *beings and plants propagate them-*
 bhiḥ. *selves with progeny.*

súcinā dáiviena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *vīsvāni bhūvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अ॒पां न॒पा॒दा ह्य॒स्था॑दुप॒स्थं॑ अ॒पाम् । न॒पात् । आ । हि । अ॒स्थात् । उ॒प
 जि॒ह्वा॒नामू॒र्ध्वो वि॒द्युत् व॑सानः । ऽस्थम् ।
 तस्य॑ ज्येष्ठं म॒हि॒मानं॑ वह॒न्ती॒रु जि॒ह्वा॒नाम् । ऊ॒र्ध्वः । वि॒द्युत् । व॑सानः ।
 हि॒र॒ण्य॒वर्णाः॑ परि॑ यन्ति य॒ज्ञीः॑ ॥ तस्य॑ । ज्येष्ठम् । म॒हि॒मानम् । वह॒न्तीः ।
 हि॒र॒ण्य॒वर्णाः॑ । परि॑ । य॒न्ति । य॒ज्ञीः॑ ॥

9 Apām nāpād ā́ hí ásthād upá-
stham
jihmánām, ūrdhvó vidyútam
vāsānah.
tasya jyēsthām mahimānam
vāhantir,
hīraṇyavarṇāḥ pāri yanti yah-
vīh.

The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).

The lightning Agni is again described in this stanza. *jihmánām ūrdhváh*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmánām ūrdhváh . . . upásthe* *he grows in them, upright in the lap of the prone*. *tásya mahimánam* *his greatness = him the great one*. *híraṇyavarṇās*: because he is clothed in lightning. *pári yanti*: cp. 3 a and 4 b. *yahvís*: the meaning of the word *yahvá*, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Śaṇaṇa), or *swift* (Roth), or *young* (Geldner).

५० हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्यति योनेर्निषदा
हिरण्यदा दंदत्यन्नमसौ ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । जुं इति ।
हिरण्यवर्णः ।
हिरण्यात् । परि । योनिः । निःसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्मै ॥

10 hīraṇyārūpaḥ, śa hīraṇyasam-
dṛg;
Apām nāpāt sēd u hīraṇyavar-
ṇaḥ;
hīraṇyāyāt pāri yōner niśādyā,
hīraṇyadā dadati ānnaṁ asmai.

He is of golden form, of golden aspect; this Son of Waters is of golden hue; to him (coming) from a golden womb, after he has sat down, the givers of gold give food.

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. *séd*: 48 a. *pári* as a prp. here governs the abl. (176, 1 a). The *golden source* of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yōni* may = *hiranyagarbhā* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). *Sāyana* wishes to supply *rājate* after *niśādya* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādya* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādya* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiranyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 8. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-	तत्। अस्य। अनीकम्। उत। चारु। नाम।
पीचं वर्धते नमुरपाम्।	अपीचम्। वर्धते। नमूः। अपाम्।
यमिन्धते युवतयः समित्था	यम्। इन्धते। युवतयः। सम्। इत्था।
हिरण्यवर्णं घृतमन्नमस्य ॥	हिरण्यवर्णम्। घृतम्। अन्नम्। अस्य ॥

11 <i>tád asyánikam utá cáru náma</i>	<i>That face of his and the dear</i>
<i>apíciam vardhate náptur apám.</i>	<i>secret name of the Son of Waters</i>
<i>yám indháte yuvatáyah sám</i>	<i>grow. Of him, whom, golden-</i>
<i>itthá</i>	<i>coloured, the maidens kindle thus,</i>
<i>híran'yavarnam : ghṛtám ánnam</i>	<i>ghee is the food.</i>
<i>asya.</i>	

ánikam: the flaming aspect of Agni seen at the sacrifice. *apíc-yam*: *secret*; cp. *gúhyam cáru náma* the dear secret name of *Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatáyas*: the waters (cp. 4 a). *sám*: the prp. after the vb. (p. 468, 20). *ghṛtám ánnam asya*: cp. *ghṛtánirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒क्षे ब॒हूना॒मव॒माय॒ सखे॑ । अ॒क्षे । ब॒हूना॒म । अ॒वमा॒य । सखे॑ ।
य॒ज्ञेर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ । य॒ज्ञेः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
सं॒सा॒नु मा॒र्ज्मि॒ दिधि॑षामि बि॒क्षी॒र॒ सम् । सा॒नु । मा॒र्ज्मि॒ । दिधि॑षामि । बि॒क्षैः ।
द॒धा॒म्यन्नेः॑ परि॑ व॒न्द ऋ॒ग्भिः॑ ॥ द॒धा॒मि । अ॒न्नैः । परि॑ । व॒न्दे । ऋ॒क्॒भिः॑ ॥

12 *asmāi bahūnām avamāya sá-khye* To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub
yajñāir vidhema nāmasā havīrbhiḥ: bright (his) back; I support (him)
sām sānu mārjmi; dīdhiṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dādhami ānnaiḥ; pāri vanda stanzas.
rgbhīḥ.

avamāya: lit. the lowest, that is, the nearest; *bahūnām* (accent, p. 458, 2a): of many (gods). In iv. 1, 5 Agni is invoked as *avamā* and *nēdiṣṭha* nearest; and in AB. i. 1, 1 Agni is called the lowest (*avamā*) of the gods (while Viṣṇu is the highest *paramā*), because he is always with men as the terrestrial fire. *sām mārjmi*: cp. *marmṛjyāmānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sām* may be supplied with the other two following verbs. *dīdhiṣāmi*: pr. ds. of *dhā put*; accented as first word of a new sentence. *bilmāis*: with shavings, to make the newly kindled fire flame up. *ānnais*: with oblations. *dādhami*: pr. of *dhā put*.

१३ स इ॑ वृषा॒ज॒नय॒त्तासु॑ गर्मे॒ सः । इ॒म् । वृषा॑ । अ॒ज॒न॒य॒त् । ता॒सु । गर्मे॒म् ।
स इ॑ शिशु॒र्धय॒ति तं॑ रि॒हन्ति॑ । सः । इ॒म् । शिशुः॑ । ध॒य॒ति । तम् । रि॒हन्ति॑ ।
सो अ॒पां न॒पा॒द॒नमि॒स्त्रात॒वर्णो॑ सः । अ॒पा॒म् । न॒पा॒त् । अ॒नमि॒स्त्रा॒त॒व॒र्णः ।
ऽन्य॒स्त्रैर्वि॒ह त॒न्वा वि॒वेष॑ ॥ अ॒न्य॒स्त्रै॒र्इव॑ । इ॒ह । त॒न्वा । वि॒वेष॑ ॥

18 sá im vīśājanayat tásu gár-
bham;
sá im śísur dhayati; tám rih-
anti;
sò 'pām nāpād ānabhimlāta-
varṇo
anyāsyevehá tanūā viveṣa.

*He, the bull, generated in them
that germ; he, as a child, sucks
them; they kiss him; he, the Son
of Waters, of unfaded colour,
works here with the body of
another.*

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tásu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

१४ अ॒स्मिन्प॒दे प॒रमे त॑स्मि॒वांसम् अ॒स्मिन् । प॒दे । प॒रमे । त॑स्मि॒वांसम् ।
अ॒ध्व॒स्मभिर्वि॒द्यहा॑ दी॒द्विवांसम् । अ॒ध्व॒स्मभिः । वि॒द्यहा॑ । दी॒द्विवांसम् ।
आपो॑ न॒म्रे घृ॒तम॑न्नं वह॒न्तीः आपः॑ । न॒म्रे । घृ॒तम् । अ॒न्नम् । वह॒न्तीः ।
स्व॒यम॑त्कैः परि॑ दी॒यन्ति य॒द्भीः ॥ स्व॒यम् । अ॒त्कैः । परि॑ । दी॒यन्ति । य॒द्भीः ॥

14 asmín padé paramé tasthivám-
sam,
adhvasmábbhir viśváhá dīdivám-
sam,
āpo, nāptre ghṛtām ānam vāh-
antīh,
svayám átkaiḥ pári dīyanti
yahvīh.

*Him stationed in this highest
place, shining for ever with un-
dimmed (rays), the Waters, bringing
ghee as food to (their) son, swift,
themselves fly around with their
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábbhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhiḥ

śikvabhir dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुचिंति जनाया-	अयांसम् । अग्ने । सुचिंतिम् । जनाय ।
यांसमु मघवद्व्यः सुवृक्तिम् ।	अयांसम् । जुं इति । मघवत्तुभ्यः । सु
विश्वं तद्भद्रं यदवन्ति देवा	वृक्तिम् ।
बृहद्वदेम विदधे सुवीराः ॥	विश्वम् । तत् । मद्रम् । यत् । अवन्ति ।
	देवाः ।
	बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-	<i>I have bestowed, O Agni, safe</i>
nāya;	<i>dwelling on the people; I have also</i>
áyāmsam u maghávadbhyaḥ su-	<i>bestowed a song of praise on the</i>
vṛktīm:	<i>patrons: auspicious is all that the</i>
viśvaṁ tād bhadráṁ yád ávanti	<i>gods' favour. We would, with</i>
devāḥ.	<i>strong sons, speak aloud at divine</i>
brhád vadmā vidáthe suvīrāḥ.	<i>worship.</i>

áyāmsam: 1. s. s. ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: *on* (our) *people*, by means of this hymn. suvṛktīm: *a hymn* that will produce the fulfilment of their wishes. bhadráṁ: if a hymn finds favour with the gods, it will produce blessings. vadmā: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRA

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yāṭayati, the people, and the epithet yāṭayāj-jana *arraying men together* appears to be peculiarly his. Savitr̥ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Trisṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो जना॑न्यातयति ब्रुवा॒णो	मि॒त्रः । जना॑न् । या॒त॒य॒ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीमु॒त द्याम् ।	मि॒त्रः । दा॒धा॒र । पृथि॒वीम् । उ॒त । द्याम् ।
मि॒त्रः हृ॒ष्टीर॑निमिषा॒मि च॑ष्टे	मि॒त्रः । हृ॒ष्टीः । अ॒नि॒मि॒षा । अ॒मि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जुहोत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒त॒व॒ज॒त् । जु॒हो॒त ॥

1 Mitró jánān yāṭayati bruvāṇó; *Mitra speaking stirs men; Mitra*
 Mitró dādhāra prthivīm utā *supports earth and heaven; Mitra*
 dyām; *regards the people with unwinking*
 Mitráḥ kṛṣṭīr ānimīṣābhī caṣṭe: *eye: to Mitra offer the oblation*
 Mitráya havyām ghṛtāvaj ju- *with ghee.*
 hota.

yāṭayati: *stirs* to activity. bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitr̥: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sayana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvāṇáh. This Pāda occurs slightly modified in vii. 36, 2 as jānam ca Mitró yatati bruvāṇáh. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánimishā: inst. of á-nimish; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यस आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वोतो न । हन्यते । न । जीयते । त्वाऽऽतः ।
नेनमंहो अन्नोत्यन्तितो न दूरात् ॥ न । एनम् । अंहः । अन्नोति । अन्तितः ।
न । दूरात् ॥

2 prá sá, Mitra, mártō astu prá-
yasvān,
yás ta, Āditya, śikṣati vṛatēna.
ná hanyate, ná jīyate tvóto:
nánam ámho 'śnōty ántito ná
dūrāt.

Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.

tvótas: tva must often be read as tua; tvótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvá-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अ॒न॒मी॒वा॒स इ॒च्छ॒या म॒द॒न्तो अ॒न॒मी॒वा॒सः । इ॒च्छ॒या । म॒द॒न्तः ।
 मि॒त॒क्ष्वो व॒रि॒म॒न्ना पृ॒थि॒व्याः । मि॒त॒क्ष्वः । व॒रि॒म॒न् । आ । पृ॒थि॒व्याः ।
 आ॒दि॒त्यस् व्र॒तमु॒प॒क्षि॒यन्तो आ॒दि॒त्यस् । व्र॒तम् । उ॒प॒क्षि॒यन्तः ।
 व॒यं मि॒त्रस् सु॒म॒तौ स्था॒म ॥ व॒यम् । मि॒त्रस् । सु॒म॒तौ । स्था॒म ॥

3 anamivāsa īlayā mādanto, Free from disease, delighting in
 mitākṣavo vārimann ā prthi- the sacred food, firm-kneed on the
 vyāḥ, expanse of earth, abiding by the
 Ādityāsyā vratām upakṣiyānto, ordinance of the Āditya, may we
 vayām Mitrāsya sumatāu siāma. remain in the good will of Mitra.

vāriman : loc. (90, 2) with ā; note that vāriman is n., varimán,
 m. (p. 453, 9 e). Ādityāsyā : that is, of Mitra.

४ अ॒यं मि॒त्रो न॒म॒स्यः सु॒शे॒वो अ॒यम् । मि॒त्रः । न॒म॒स्यः । सु॒शे॒वः ।
 रा॒जा सु॒क्ष्मो अ॒ज॒नि॒ष्ट वे॒धाः । रा॒जा । सु॒क्ष्मः । अ॒ज॒नि॒ष्ट । वे॒धाः ।
 त॒स्य व॒यं सु॒म॒तौ य॒क्षि॒य॒स्या- त॒स्य । व॒यम् । सु॒म॒तौ । य॒क्षि॒य॒स्या-
 पि॒ म॒द्रे सौ॒म॒न॒से स्था॒म ॥ पि॒ । म॒द्रे । सौ॒म॒न॒से । स्था॒म ॥

4 ayām Mitró namasīaḥ suśévo, This Mitra, adorable, most pro-
 rájā suksmatró ajanīṣṭa vedhāḥ : pitious, a king wielding fair sway,
 tāsya vayām sumatāu yajñi- has been born as a disposer : may
 yasya, we remain in the goodwill of him
 āpi bhadre saumanasé siāma. the holy, in his auspicious good
 graces.

ajanīṣṭa : 3. s. Ā. iṣ ao. of jan. vedhās : that is, as a wise moral
 ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp.
 with as be.

५ म॒ह्यं आ॒दि॒त्यो न॒म॒सो॒प॒स॒वो म॒हान् । आ॒दि॒त्यः । न॒म॒सा । उ॒प॒स॒वः ।
 या॒त॒य॒ज्ज॒नो गृ॒ण॒ते सु॒शे॒वः । या॒त॒य॒त॒र्ज॒नः । गृ॒ण॒ते । सु॒शे॒वः ।
 त॒स्यै ए॒तत्प॒न्य॒तमा॒य जु॒ष्टम् त॒स्यै । ए॒तत् । प॒न्य॒तमा॒य । जु॒ष्टम् ।
 अ॒ग्नी मि॒त्राय॑ ह॒विरा जु॒होत॑ ॥ अ॒ग्नी । मि॒त्राय॑ । ह॒विः । आ । जु॒होतः॑ ॥

- 5 mahām Ādityo nāmasopasādyo *The great Āditya, to be ap-*
 yātayājjanō gr̥naté suśévaḥ : *proached with homage, stirring*
 tāsmā etāt pānyatamāya jūṣṭam *men, to the singer most propitious :*
 agnāu Mitrāya havir ā juhota. *to him most highly to be praised,*
 to Mitra, offer in fire this accept-
 able oblation.

mahām: 39. yātayājjanas: on the accent of governing cds. see p. 455 b. gr̥naté: dat. of pr. pt. of gr̥ sing; accent, p. 458, 3. jūṣṭam: a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota: cp. note on 1 d.

- ६ मि॒त्रस्य॑ च॒र्षणी॒धृतो॑ मि॒त्रस्य॑ । च॒र्षणि॒धृतः॑ ।
 ऽवो॑ दे॒वस्य॑ सा॒नसि॑ । अवः॑ । दे॒वस्य॑ । सा॒नसि॑ ।
 द्यु॒म्नं चि॒त्रश्र॑वस्तमम् ॥ द्यु॒म्नम् । चि॒त्रश्र॑वः॒ऽतमम् ॥

- 6 Mitrāya carṣaṇīdhṛto, *Of Mitra, the god who supports*
 āvo devāsya sāsasi, *the folk, the favour brings gain,*
 dyumnām citrāśravastamam. *(his) wealth brings most brilliant*
 fame.

carṣaṇīdhṛtas: the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛto 'vo: p. 465, 17, 3; cp. note on i. 1, 9 b. citrāśravastamam: see note on i. 1, 5 b.

- ७ अ॒भि यो म॑हि॒ना दि॒वम् अ॒भि । यः । म॑हि॒ना । दि॒वम् ।
 मि॒त्रो ब॒भूव॑ स॒प्रथाः॑ । मि॒त्रः । ब॒भूव॑ । स॒प्रथाः॑ ।
 अ॒भि श्र॑वो॒भिः पृ॒थि॒वीम् ॥ अ॒भि । श्र॑वः॒भिः । पृ॒थि॒वीम् ॥

- 7 abhī yō mahinā divam *Mitra the renowned, who is*
 Mitro babhūva saprāthāḥ, *superior to heaven by his greatness,*
 abhī śrāvobhiḥ pṛthivīm : *superior to earth by his glories :*

abhī bhū surpass takes the acc. mahinā for mahimnā: 90, 2. divam: acc. of dyū, 99, 5: cp. dyó, 102, 3. babhūva: the pf.

iii. 59, 9]

BRĤASPATI

83

here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: - u u - instead of u - u -; cp. p. 438, 3 a.

c मिचाय पञ्च येमिरे

मिचाय । पञ्च । येमिरे ।

जना अभिष्टिशवसे ।

जनाः । अभिष्टिशवसे ।

स देवान्विद्यान्विमर्ति ॥

सः । देवान् । विद्यान् । विमर्ति ॥

8 Mitráya páñca yemire

jánā abhiṣṭiśavase :

sá devān víśvān bibharti.

To Mitra, strong to help, the five peoples submit : he supports all the gods.

páñca jánāḥ : the five peoples, here = all mankind. yemire : 3. pl. pf. A. of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. P. of bhr̥. víśvān : this is the regular word for all in the RV. : its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

e मित्रो देवेष्वायुषु

मित्रः । देवेषु । आयुषु ।

जनाय वृक्तवर्हिषे ।

जनाय । वृक्तवर्हिषे ।

इष इष्टव्रता अकः ॥

इषः । इष्टव्रताः । अकरित्वकः ॥

9 Mitró, devēṣu āyūṣu,

jánāya vṛktābarhiṣe

iṣa iṣṭāvratā akah̥.

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

iṣṭā-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRĤASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Brāhmaṇas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhma, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Brhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तुतम् सहेसा वि जमो अन्तान् यः । तुतम् । सहेसा । वि । जमः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिषधस्थः । रवेण ।
 तं प्रत्नास ऋषयो दीध्यानाः तम् । प्रत्नासः । ऋषयः । दीध्यानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó
 ántān

Bṛhaspátis triṣadhassthó ráveṇa,
 táṁ prasnāsa ṛṣayo dídhīānāḥ
 puró víprā dadhire mandráji-
 hvam.

*Brhaspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.*

vī tastāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmās:** gen. of **jmā** (97, 2). Pronounce **jmó antán** (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspátis:** note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás:** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: **puróhitam Agním náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat**; on the accent see p. 455, 10 ca. **ráveṇa:** referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire:** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।
वृहस्पते अभि ये नस्तस्त्रे ।	वृहस्पते । अभि । ये । नः । तस्तस्त्रे ।
पृषन्तं हृप्रमदम्भमूर्वं	पृषन्तम् । हृप्रम् । अदम्भम् । ऊर्वम् ।
वृहस्पते रचतादस्य योनिम् ॥	वृहस्पते । रचतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād- anto	Who with resounding gait, re- joicing, O Brhaspati, for us have
Bṛhaspate, abhí yé nas tatasré	attacked the conspicuous, variegated,
pṛṣantaṁ srprám ádabdhām	extensive, uninjured herd: O Brhas-
ūrvām;	pati, protect its dwelling.
Bṛhaspate, rákṣatād asya yó- nim.	

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Brhaspati recaptured the cows confined in the stronghold of Vala. **mádantas:** being exhilarated with Soma. **tatasré:** 3. pl. pf. **Ā.** of **taps** shake. **pṛṣan-** **tam:** perhaps in allusion to the dappled cows contained in ii. **supraketaṁ:** easy to recognize, i.e. by their lowing, cp. i. 62, 3

Br̥haspati found the cows; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Br̥haspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rāk-satāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

३ वृहस्यते या परमा परावद् वृहस्यते । या । परमा । परावत् ।
 अत आ तं ऋतसृशो नि षेदुः । अतः । आ । ते । ऋतसृशः । नि । षेदुः ।
 तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
 मध्वः श्रोतन्यभितो विरप्शम् ॥ मध्वः । श्रोतन्ति । अभितः । विरप्शम् ॥

8 Br̥haspate, yā paramā parāvād, O Br̥haspati, that which is the
 āta ā ta ṛtaspīśo nī śeduḥ. farthest distance, from thence (com-
 tūbhyam khātā avatā ādridug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādhyah śrotanti abhito virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī śedur: cp. ii. 35, 10 c. ṛtaspīśas: perhaps the gods;
 or the ancient seers mentioned in 1 c and perhaps in 2: they have
 come from the farthest distance and have seated themselves at the
 Soma libation offered to thee. khātās... ādridugdhās: two figures
 alluding to the streams of Soma, which flows in channels and is
 pounded with stones. mādhyas: on this form of the gen. see
 p. 81, f. n. 12.

४ वृहस्यतिः प्रथमं जायमानो वृहस्यतिः । प्रथमम् । जायमानः ।
 महो ज्योतिषः परमे व्योमन् । महः । ज्योतिषः । परमे । व्योमन् ।
 सप्तस्य सुविजातो रवेण सप्तस्य आस्यः । तुविज्जातः । रवेण ।
 वि सप्तरश्मिरधमन्तमांसि ॥ वि । सप्तरश्मिः । अधमन् । तमांसि ॥

4 Br̥haspatīḥ prathamam jāya- Br̥haspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
 saptāśyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*

āṃsi.

mahás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptāśyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Bṛhaspati is Āngirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्ता गणेन सः । सुस्तुभा । सः । ऋक्ता । गणेन ।
 वलं रुरोज फलिगं रवेण । वलम् । रुरोज । फलिगम् । रवेण ।
 बृहसतिरुस्रिया हव्यसूदः बृहसतिः । उस्रियाः । हव्यसूदः ।
 कनिक्रदद्वावशतीरुदजत ॥ कनिक्रदत् । वावशतीः । उत् । अजत् ॥

5 sá suṣṭúbhā, sá řkvatā gaṇéna *He with the well-praising, jubilant*
 valám ruroja phaligám ráveṇa: *throng burst open with roar the*
 Bṛhaspátir usriyā havyasūdaḥ *enclosing cave: Bṛhaspati bellowing*
 kánikradad vávaśatīr úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna: the Āngirases, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhinád ádriṃ, vidád gāḥ: sām usriyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e.g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyāk síndhūṃr avāśrjāt *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatī: intv. pr. pt. of vās (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे ।
य॒ज्ञैर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।
वृ॒ह॒स्यते॑ सु॒प्र॒जा वी॒र॒व॒न्तो
व॒यं स्था॑म॒ पत॑यो र॒यी॒णाम् ॥
ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।
य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
वृ॒ह॒स्यते॑ । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यम् । स्था॑म॒ । पत॑यः । र॒यी॒णाम् ॥

6 evā pitré viśvādevāya vṛṣṇe
yajñāir vidhema, nāmasā, havir-
bhiḥ.
Bṛhaspate, suprajā vīravanto
vayam siāma pātayo rayiṇām.
Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obei-
sance, and oblations. O Bṛhaspati,
with good offspring and heroes we
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the
pcl. here is: *such being the case* (cp. 180). pitré: Bṛhaspati. The
term is applied to Agni, Indra, and other gods. vīravantas: that
is, possessing warrior sons, cp. i. 1, 3 c. vayam: this line occurs
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा प्र॑ति॒ज॒न्यानि॑ वि॒श्व॒ ।
शु॒भ्रै॒ण त॒स्याव॑मि वी॒र्ये॑ण ।
वृ॒ह॒स्यति॑ यः सु॒भृ॒तं वि॒भर्ति॑
व॒ल्गू॒यति॑ व॒न्द॒ते पू॒र्व॒भाज॑म् ॥
सः । इ॒त् । रा॒जा । प्र॑ति॒ज॒न्यानि॑ । वि॒श्व॒ ।
शु॒भ्रै॒ण । त॒स्यौ । अ॒मि । वी॒र्ये॑ण ।
वृ॒ह॒स्यति॑म् । यः । सु॒भृ॒तम् । वि॒भर्ति॑ ।
व॒ल्गू॒यति॑ । व॒न्द॒ते । पू॒र्व॒भाज॑म् ॥

7 sá id rájā pratijanyāni viśvā
śūbhraṇa tasthāv abhī vīriṇa,
Bṛhaspātim yāḥ sūbhṛtam bi-
bhārti,
valgūyāti, vāndate pūrvabhā-
jam.
That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Bṛhaspati well-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhī: the prp., as often, here follows the vb. sūbhṛtam bibhārti:
lit. *cherishes him as well-cherished* (predicative). All three verbs
depend on yās, though the last two, as beginning a Pāda and a
sentence, would even otherwise be accented. valgūyāti: note that
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).
pūrvabhājam: predicative.

८ स इत्थेति सुधित ओकसि खे सः इत। चिति। सुधितः। ओकसि। खे।
 तस्मा इळां पिन्वते विश्वदानीम्। तस्मै। इळां। पिन्वते। विश्वदानीम्।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै। विशः। स्वयम्। एव। नमन्ते।
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन्। ब्रह्मा। राजनि। पूर्वः। एति ॥

8 *sá it kṣeti súdhita ókasi své,* *That king dwells well-established*
tásmā ilā pinvate viśvadānīm; *in his own abode, to him the conse-*
tásmāi viśaḥ svayām evā nam- *crated food always yields abun-*
ante, *dance; to him his subjects bow down*
yásmiṇ brahmā rājani pūrva éti. *of their own accord, with whom the*
priest has precedence.

kṣeti : from 1. *kṣi* possess or dwell. *sú-dhita* : this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své* : cp. *své dámo* in i. 1, 8c. *ilā* : explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by Śaṅkara. *yásmiṇ rājani* : the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (*sá id rājā*). *pūrva éti* : with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5 : *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇu certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिइतः। जयति। सम। धनानि।
 प्रतिजन्यान्तु या सजन्या। प्रतिजन्यानि। उत। या। सजन्या।
 अवस्यवे यो वरिवः कृणोति अवस्यवे। यः। वरिवः। कृणोति।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे। राजा। तम्। अवन्ति। देवाः ॥

9 *ápratīto jayati sām dhānāni* *Unresisted he wins wealth both*
prátijanyāni utá yā sājanyā. *belonging to his adversaries and*
avasyāve yó várivaḥ kṛṇóti *to his own people. The king who*
brahmāṇe rājā, tám avanti de- *for the priest desiring (his) help*
vāḥ. *procures prosperity, him the gods*
help.

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

jayati sām: prp. after the vb. (p. 285 f). dhānāni: he wins wealth both abroad and at home. avasyāve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं वृहस्पते इन्द्रः । च । सोमम् । पिबतम् । वृहस्पते ।
 ऽस्मिन्वक्षे मन्दसाना वृषण्वसू । अस्मिन् । यक्षे । मन्दसाना । वृषण्वसू इति
 आ वां विश्वं त्विन्द्रवः स्वाभुवो वृषण्वसू ।
 ऽस्मै रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।
 अस्मै इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

- 10 *Índraś ca sōmam pibatam, O Indra and Br̥haspati, drink*
Br̥haspate, the Soma, rejoicing at this sacrifice,
asmin yajñe mandasānā, vṛṣaṇ-
vasū: O ye of mighty wealth; let the
ā vām viśantu indavaḥ suā-
bhūvo; invigorating drops enter you two;
asmérayim sáravāram ní yach-
atam. bestow on us riches accompanied
altogether with sons.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
pibatam: 2. du. ipv. of *pā drink*. *mandasānā*: ao. pt. of *mand* =
mad. *vṛṣaṇ-vasū*: here *vṛṣaṇ* = *mighty, great*; Sāyana explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be *varṣaṇ-vasu* (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as *Pragṛhya* with
iti and then analysed; also that in the analysis the first member
 here appears not in its pause form *vṛṣaṇ* (65) but in its Sandhi form
 with *ṇ* as not final. *rayim sáravāram*: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).
yachatam: 2. ipv. pr. of *yam*. Here we have the intrusion of

a Jagatī stanza in a Trīṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पत इन्द्र वर्धतं नः	वृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिभूत्वस्मे ।	सचा । सा । वाम् । सुजमतिः । भूतु । अस्मे
अविष्टं धियो जिगृतं पुरंधीर	इति ।
जजस्तम्यो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंमजधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Br̥haspata, Ind ^a ra, vārdhatam naḥ; sácā sá vām sumatīr bhūtu asmé. aviṣṭām dhiyo; jigṛtām pūram- dhīr; jajastām aryó vanuṣām árātīh.	<i>O Br̥haspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.</i>
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Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av *juvour* (145, 5). jigṛtām: 2. du. red. ao. of gr *waken*; accented because beginning a new sentence (p. 467 b). dhiyas . . . pūramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (pūram an acc.; cp. the Pada-pāṭha). pūramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīh *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanūṣām árātayaḥ evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhītim aryó, vanūṣām śávāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣāsā-nāktā* and *nāktoṣāsā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

The name of Uṣas is derived from the root *vas*, to *shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदस् त्वत्पुस्तमं पुरस्ताज्	इदम् । जुं इति । त्वत् । पुरुस्तमम् । पुर-
ज्योतिस्तमसो वयुनावदस्थात् ।	स्तात् ।
नूनं दिवो दुहितरो विभातीरु	ज्योतिः । तमसः । वयुनवत् । अस्थात् ।
गातुं क्षणवपुषो जनाय ॥	नूनम् । दिवः । दुहितरः । विभातीः ।
	गातुम् । क्षणवन् । उषसः । जनाय ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnám divó duhitáro vibhātīr	<i>(forth) from the darkness. Now</i>
gātúm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm in d. nūnám : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātúm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अ॒स्थु॒र चि॒त्रा उ॒षसः॑ पु॒रस्ता॑न्	अ॒स्थुः । ऊ॒ं इति॑ । चि॒त्राः । उ॒षसः॑ । पु॒र-
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।	स्ता॑त् ।
व्यू॒ ब्रज॑स्य॒ तम॑सो॒ द्वारो॑-	मि॒ताः इ॒व । स्वर॑वः । अध्व॒रेषु॑ ।
ह॒न्ती॒रव्र॑ज्कुच॑यः पाव॒काः ॥	वि । ऊ॒ं इति॑ । ब्रज॑स्य । तम॑सः । द्वारो॑ ।
	उ॒ह॒न्तीः । अव्र॑न् । शुच॑यः । पाव॒काः ॥

2 āsthur u citrā Uṣasaḥ purāstān,	<i>The brilliant Dawns have stood</i>
mitā iva svāravō adhvarēsu.	<i>in the east, like posts set up at</i>
vī ū vrajāsya tāmaso duārā	<i>sacrifices. Shining they have un-</i>
uchāntir avrañ chūcayaḥ pa-	<i>closed the two doors of the pen of</i>
vākāḥ.	<i>darkness, bright and purifying.</i>

Uṣāsas: that is, each of the preceding Dawns and the present one. mitās: pp. of mi *fix*. svāravas: that is, shining with ointment; cp. i. 92, 5: svārum ná pēso vidātheṣu āñjañ, citrām divō duhitā bhānūm asret *the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice)*. Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajāsya: a simile with iva omitted; cp. i. 92, 4; gāvo ná vrajām vī Uṣā āvar tāmaḥ *Dawn has unclosed the darkness as the cows their stall*. dvārā: the two folds of the door, the dual of dvār often being used thus. vī: to be taken with avrañ, 3. pl. root ao. of vr *cover*. uchāntīs: pr. pt. of 1. vas *shine*. śucāyaḥ pāvakāḥ: these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

३ उ॒ह॒न्ती॒रव्य॑ चि॒तय॑न्त भो॒जान्	उ॒ह॒न्तीः । अव्य॑ । चि॒तय॑न्त । भो॒जान् ।
रा॒धो॒देया॑यो॒षसो॑ म॒घोनीः॑ ।	रा॒धः इ॒देया॑य । उ॒षसः॑ । म॒घोनीः॑ ।
अ॒चि॒त्रे अ॒न्तः प॒णयः॑ स॒सन्त्व-	अ॒चि॒त्रे । अ॒न्तरि॑ति । प॒णयः॑ । स॒सन्तु॑ ।
बु॒धमा॑ना॒स्तम॑सो॒ विम॑धे ॥	अ॒बु॒धमा॑नाः । तम॑सः । वि॒म॒धे ॥

3 uchāntir adyā citayanta bhojān	<i>Shining to-day may the bounteous</i>
rādhodéyāya Uṣāso maghōnīḥ.	<i>Dawns stimulate the liberal to the</i>

acitré antáh paṇáyah sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās tāmāso víma- *the niggards sleep, unwakening in*
 dhye. *the midst of darkness.*

citayanta : 3. pl. Ā. inj. ; explained by Sayana as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवीं वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 यामीं बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।
 येना नवगवे अङ्गिरे दशगवे येन । नवऽगवे । अङ्गिरे । दशऽगवे ।
 सप्तस्यै रेवती रेवदूष ॥ सप्तऽस्यै । रेवतीः । रेवत् । ऊष ॥

4 kuvít sá, devīh, sanáyo návo vā *Should this be an old course or*
 yāmo babhūyád, Uṣaso, vó *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Nāvagve, Āngire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptāsye, revatī, revád ūśá ? *upon Navagva, Āngira, and Da-*
sagva the seven-mouthed?

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āngiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāsye is uncertain; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Āngiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine*.

५ यूयं हि देवीर्ऋतयुग्मिभरथैः यूयम् । हि । देवीः । ऋतयुक्मिः । अथैः ।
 परिप्रयाथ सुवनानि सद्यः । परिऽप्रयाथ । सुवनानि । सद्यः ।
 प्रबोधयन्तीरुषसः ससन्तं प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाचतुष्पाच्चरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

5 yūyám hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyāḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 tam,
 dvipāc cátuṣpāc caráthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move*. cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jívām are all neuter.

६ क्व खिदासां कतमा पुराणी
 यया विधानां विद्ध्युर्ध्वमूणाम् । यया । वि॒धानां । वि॒द्ध्युः । ऋ॒मूणां ।
 शुभं यच्छुभा उषसश्चरन्ति शुभम् । यत् । शु॒भाः । उ॒षसः । च॒रन्ति ।
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥ न । वि । ज्ञा॒यन्ते । स॒दृशीः । अ॒जुर्याः ॥

6 kúa svíd āsām katamá purāṇī
 yáyā vidhānā vidadhúr ṛbhū-
 nām?
 śúbham yác chubhrá Uṣásaś
 cáranti,
 ná ví jñāyante sadṛśīr ajuryāḥ. *Where, pray, and which ancient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasām catúraḥ kṛnotana, tád vo devá abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnah-punar jāyamānā purāṇī samānām vārṇam abhí śumbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता घा ता म॒द्रा उ॒षसः पु॒रासु॒र ताः । घ । ताः । म॒द्राः । उ॒षसः । पु॒रा ।

अ॒भि॒ष्टि॒बु॒ध्ना ऋ॒तजा॑तस॒त्याः । अ॒सुः ।

या॒सी॒जानः॑ श॒श॒मान॑ उ॒क्थैः अ॒भि॒ष्टि॒ऽबु॒ध्नाः । ऋ॒तजा॑तऽस॒त्याः ।

सु॒व॒ञ्छं॒स॒द्द्र॒विणं॑ स॒द्य आ॒पं ॥ या॒सु । ई॒जानः॑ । श॒श॒मानः॑ । उ॒क्थैः ।

सु॒वन् । श॒ंसन् । द्र॒विणम् । स॒द्यः । आ॒पं ॥

7 tā ghā tā bhadrá Uṣásah pu- *Those indeed, those Dawns have*
rásur, *formerly been auspicious, splendid*
abhiṣṭidyumnā rtājātasatyāḥ; *in help, punctually true; at which*
yāsu ījānāḥ śāsamānā ukthāḥ *the strenuous sacrificer with reci-*
stuvāñ, chāmsan, drāviṇam sa- *tations praising, chanting, has at*
dyā āpa. *once obtained wealth.*

On purā with pf. see 213 A. ījānās : pf. pt. A. of yaj sacrifice. śāsamānā : pf. pt. A. of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ च॑रन्ति स॒म॒ना पु॒रस्ता॑त् ताः । आ । च॑र॒न्ति । स॒म॒ना । पु॒रस्ता॑त् ।

स॒मान॑तः स॒म॒ना प॑प्र॒थानाः । स॒मान॑तः । स॒म॒ना । प॑प्र॒थानाः ।

ऋ॒तस्त्र॑ दे॒वीः स॒दसो॑ बु॒धाना॑ ऋ॒तस्त्र॑ । दे॒वीः । स॒दसः॑ । बु॒धानाः ।

ग॒वां न॑ सर्गा उ॒षसो॑ ज॒रन्ते ॥ ग॒वाम् । न । सर्गाः॑ । उ॒षसः॑ । ज॒रन्ते ॥

8 tā ā caranti samanā purastāt, *They approach equally in the*
samānātaḥ samanā paprathā- *east, spreading themselves equally*
nāḥ. *from the same place. The god-*
rtāsyā devīḥ śādaso budhānā, *desses waking from the seat of*
gāvām nā sārgā, Uṣāso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. *samānatās*; cp. i. 124, 3: *prajānatī iva, nā dīso mināti as one who knows (the way), she loses not her direction.* *ṛtāsya sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 3; *ṛtāsya pānthām ānv eti sādhu she follows straight the path of order.* *budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas* *wakening* (trans.) according to Sayana; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi* *has awoke*, said of *Uṣas* (i. 92, 11; iii. 61, 6; vii. 80, 2). *gavām nā sārgāḥ*: cp. iv. 52, 5, *prāti bhadṛā adṛkṣata gāvām sārgā nā rāsmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose.* *jarante*: *are awake = are active, are on the move* (cp. *ā caranti* in a and 9 a, b); *are praised* (*stūyante*) according to Sayana.

९ ता इन्वे३व सम॒ना सम॒नीर् ताः । इत् । नु । ए॒व । सम॒ना । सम॒नीः ।
 अमी॑तवर्णा उ॒षस॑श्चरन्ति । अमी॑तवर्णाः । उ॒षसः॑ । च॒रन्ति॑ ।
 गू॒हन्ती॑र॒भ्वम॑सितं रु॒शन्निः गू॒हन्तीः । अ॒भ्वम् । अ॒सितम् । रु॒शन्ति॑भिः ।
 शु॒क्रास्त॑नूभिः शुच॑यो रु॒चानाः॑ ॥ शु॒क्राः । त॒नूभिः॑ । शुच॑यः । रु॒चानाः॑ ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmītavarṇā Uṣasāś caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitam, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanūbhiḥ, śucayo, ru- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2b. *ābhvam*: cp. i. 92, 5, *bādhate kṛṣṇām ābhvam she drives away the black monster* (of night). *rūśadbhis*: m. form irregularly agreeing with the f. *tanūbhis*. Note that the Pada text does not separate the endings *bhyām*, *bhis*, *bhyas*, *su* from f. stems in long vowels, nor of m. stems in *a* because the pure stem in these cases appears in an altered form, e. g. *priyēbhis*, but *pitṛbhis*.

१० र॒थिं दि॒वो दु॒हित॑रो वि॒मा॒तीः र॒थिम् । दि॒वः । दु॒हित॑रः । वि॒मा॒तीः ।
 प्र॒जाव॑न्तं य॒क्षता॑स्त्रासु॒ दे॒वीः । प्र॒जाव॑न्तम् । य॒क्षत॑ । अ॒स्त्रासु॑ । दे॒वीः ।

स्योनादा वः प्रतिबुध्यमानाः

स्योनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्य पतयः स्वाम् ॥

सुवीर्यस्य । पतयः । स्वामः ॥

10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
vīḥ.

sionād ā vaḥpratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the
usual case is the dat. (200 A 1). pratibūdhya mānās: with ā and
abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विभातीर्

तत् । वः । दिवः । दुहितरः । विभातीः ।

उपं ब्रुव उषसो यज्ञकेतुः ।

उपं । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्वाम यशसो जनेषु

वयम् । स्वाम् । यशसः । जनेषु ।

तद्यौक्ष धत्ता पृथिवी च देवी ॥

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr

ūpa bruva, Uṣaso, yajñāketuḥ:

vayām siāma yaśāso jāneṣu;

tād Dyāus ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc.
(p. 304, 2). yajñāketuḥ: the singer thus describes himself; in
i. 118, 19 the Dawn is called yajñāsyā ketuḥ the signal of the
sacrifice. yaśāso (accent, p. 453. 9 A a) jāneṣu: this phrase fre-
quently occurs in prayers. vayām: the poet having in b spoken
in the sing. on his own behalf, now changes, as often, to the pl., so
as to include the others who are present. dhattām: 3. du. of dhā,
accented, though not beginning a sentence, because of ca . . . ca
(see p. 468 β).

AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविसृशा घृतप्रतीकः । बृहता । दिविसृशा ।
 द्युमदि भाति भरतेभ्यः शुचिः ॥ द्युमत् । वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopá ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agniḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tápratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopás : 97, 2. ajanīṣṭa : is ao. of jan generate. su-dákṣas :
 a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). návyase :
 dat. of cpv. of náva new. ghr̥tá-pratīkas : cp. yásya prátīkam
 áhutam ghr̥téna whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
 belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अग्निं नरस्त्रिषधस्थे समीधरे । अग्निम् । नरः । त्रिःसधस्थे । सम । ईधिरि ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुक्रतुः ॥

2 yajñasya ketum, prathamam As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agniṁ náras, trīṣadhassthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváih sarátham sá *and the gods may that most wise*
 barhiṣi *Invoker sit down on the sacrificial*
 sídan ní hótā yajáthāya su- *grass for sacrifice.*
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm *the Invoker, the smoke-bannered banner of sacrifices*; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh *kindle*; *have kindled* and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मा॒त्रोः शुचि॑र॒
 म॒न्द्रः क॒विरु॑दतिष्ठो वि॒वस्व॑तः । म॒न्द्रः । क॒विः । उ॒त् । अ॒तिष्ठः । वि॒वस्व॑तः ।
 घृ॒तेन॑ त्वावर्धयन्न आ॒हुत॑ घृ॒तेन॑ । त्वा॒ । अ॒वर्ध॑यन् । अ॒मे । आ॒हु॒त॒ ।
 धू॒मसै॑ के॒तुर॑भवद्दिवि श्रितः ॥ धू॒मः । ते॒ । के॒तुः । अ॒भ॒व॒त् । दि॒वि । श्रि॒तः ॥

३ ásammṛṣṭo jāyase māt^aróh śúcir. *Uncleansed thou art born bright*
 mandráh kavir úd atisṭho Vi- *from thy two parents. Thou didst*
 vásvatah. *arise as the gladdening sage of*
 ghr̥téna tvāvardhayann, Agna *Virasvant. With butter they*
 āhuta, *strengthened thee, O Agni, in whom*
 dhūmās te ketúr abhavad divi *the offering is poured. Smoke be-*
 śritáh. *came thy banner that reached to*
the sky.

ásam-mṛṣṭas: pp. of mṛj *wipe*, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atisṭhas: 3. s. ipf. of sthā
 stand. Vivásvatas: gen. dependent on kavís; *the sage* (a common
 designation of Agni) of Virasvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan* : that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c. : affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi* : loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञमुप वेतु साधुया- अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।
 मिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।
 अग्निर्दूतो अमवद्व्यवाहनो अग्निः । दूतः । अमवत् । हव्यवाहनः ।
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥ अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 *Agnīr no yajñām ūpa vetu* *Let Agni come straightway to*
sādhuyā. *our sacrifice. Men carry Agni*
Agnīm nāro vī bharante gr̥hé- *hither and thither in every house.*
gr̥he. *Agni became the messenger, the*
Agnīr dūtō abhavad dhavya- *carrier of oblations. In choosing*
vāhano. *Agni they choose one who has the*
Agnīm vṛṇānā vṛṇate kavīkra- *wisdom of a seer.*
tum.

vetu : 3. s. ipv. of *vī*. *bharante* : see note on *bhr*, ii. 83, 10 a.
gr̥hé-gr̥he : 189 Ca. *dūtās* : Agni is characteristically a messenger
 as an intermediary between heaven and earth. *dhavyavāhanas* :
Sandhi, 54. *vṛṇānās* : pr. pt. A. of 2. *vṛ*, choosing Agni as their
 priest. *vṛṇate* : 3. pl. pr. A of 2 *vṛ*.

५ तुभ्येदमग्निं मधुमत्तमं वचस् तुभ्यं । इदम् । अग्निं । मधुमत्तमम् । वचः ।
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर् त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥ महीः ।
 आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 túbhyam manīṣā iyám astu śám
 hṛdé.
 tuám gírah, síndhum ivāvánīr
 mahír,
 áprṇantiśávasā, vardháyanti ca.

*For thee, O Agni, let this most
 honied speech, for thee this prayer
 be a comfort to thy heart. The
 songs fill thee, as the great rivers
 the Indus, with power, and
 strengthen thee.*

túbhya: this form of the dat. of tvám occurs about a dozen times in the Saṃhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣā iyám: in this and two other passages of the RV. the ā of manīṣā is not contracted in the Saṃhitā text, because it precedes the caesura. śám: in apposition, as a delight or comfort. síndhum iva: this simile occurs elsewhere also; thus índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. áprṇanti: from pṛ fill. śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: ca. of vṛdh grow; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम् त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
 अन्वविन्दञ्चिश्चियाणं वनेवने । अन् । अविन्दन् । शिश्चियाणम् । वनेऽवने ।
 स न'यसे मध्यमानः सही महत् सः । नायसे । मध्यमानः । सहः । महत् ।
 त्वामाङ्गः सहसस्युचमङ्गिरः ॥ त्वाम् । आङ्गः । सहसः । पुचम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā
 hitám
 ánv avindañ chisriyāṇām vāne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát:
 tuám āhuḥ sáhasas putráṃ,
 Ángirah.

*Thee, O Agni, the Ángirases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength: they
 call thee the son of strength, O
 Ángiras.*

Āngirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitām* placed (pp. of dhā) in hiding, concealed, explained by *śísriyānām vāne*; having betaken himself (pf. pt. of śri) to, resting in, all wood. *ānv avindan*: they found him out as a means of sacrifice; Sandhi, 40. *vāne-vane*: 189 C a. *sá*: as such = as found in wood (cp. p. 294 b). *mathyámānas*: pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. *sáho mahát*: cognate acc. = with mighty strength (cp. *sáhasā yó mathitó jāyate nṛbhiḥ* he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called *sáhasas putrām* son of strength: this, or *sáhasaḥ sūnūḥ*, is a frequent epithet of Agni; Sandhi, 43, 2a. **Āngiras**: see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name, often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (*ásura*) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अक्षा वद त्वसं गीर्मिरामिः	अक्षं । वद । त्वसम् । गीःमिः । आमिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास् ।
कनिक्रदवृषभो जीरदांगू	कनिक्रदत् । वृषभः । जीरदांगूः ।
रेतो दधात्वोषधीषु गर्भम् ॥	रितः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavāsaṃ gīrbhīr *Invoke the mighty one with these*
 ābhīḥ; *songs; praise Parjanya; seek to*
 stuhi Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृचान् हन्त्युत हन्ति रचसो वि। वृचान्। हन्ति। उत। हन्ति। रचसः।
 विश्वं विभाय भुवनं महावधात्। विश्वम्। विभाय। भुवनम्। महावधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णवतः।
 यत्पुर्जन्यं सूनयन् हन्ति दुष्कृतः ॥ यत्। पुर्जन्यं। सूनयन्। हन्ति। दुःकृतः ॥

- 2 vi vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smites the demons: the whole world*
 víśvaṃ bibhāya bhúvanaṃ ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtāḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the private an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 48, 2 a.

- ३ रथीव कश्याय्यो अभिचिपन् रथीइव। कश्या। अश्वान्। अमिः
 आविर्द्रुतान्द्रुति वृष्टौ३ अहं। चिपन्।

दूरात्सिंहस्य स्तनथा उदीरते आविः । दूतान् । ह्यगुते । वर्षीन् । अहं ।
 यत्पुर्जन्यः ह्यगुते वर्ष्यं नमः ॥ दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।
 यत् । पुर्जन्यः । ह्यगुते । वर्ष्यम् । नमः ॥

3 rathī iva kāsyaśśvām abhikṣi- Like a charioleer lashing his
 pānn, horses with a whip he makes mani-
 āvir dūtān kṛṇute varṣiām āha. fest his messengers of rain. From
 dūrāt simhāsya stanāthāś ud afar arise the thunders of the lion,
 irate, when Parjanya makes rainy the
 yāt Parjanyaḥ kṛṇutē varṣiām sky.
 nābhah.

rathī: N. of rathīn, much less common than rathī, N. rathīs. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

8 प्र वाता वान्ति पतयन्ति विद्युत् प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
 उदोषधीर्जिहते पिन्वते स्वः । उत् । ओषधीः । जिहते । पिन्वते । स्वः ।
 इरा विश्वस्मै सुवनाय जायते रिति स्वः ।
 यत्पुर्जन्यः पृथिवीं रेतसार्वति ॥ इरा । विश्वस्मै । सुवनाय । जायते ।
 यत्पुर्जन्यः । पृथिवीम् । रेतसा । अर्वति ॥

4 prā vātā vānti; patáyanti vi- The winds blow forth, the light-
 dyúta; nings fall; the plants shoot up;
 úd ósadhīr jīhate; pīnvate súah. heaven overflows. Nurture is born
 írā víśvasmai bhúvanāya jāyate, for the whole world when Parjanya
 yāt Parjanyaḥ pṛthivīm rétāsā- quickens the earth with seed.
 vati.

vānti, jñhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A α); cp. also note on bád̐hate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

य यस्व व्रते पृथिवी नन्नमीति । यस्व । व्रते । पृथिवी । नन्नमीति ।
यस्व व्रते शफवज्जर्भुरीति । यस्व । व्रते । शफवत् । जर्भुरीति ।
यस्व व्रत ओषधीर्विश्वरूपाः । यस्व । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यच्छ ॥ सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté pṛthiví nānnamīti; In whose ordinance the earth
yásya vraté śaphāvaj jār̥bhurīti, bends low; in whose ordinance
yásya vratá ōṣadhīr viśvā- hoofed animals leap about; in
rūpāḥ: whose ordinance plants are omni-
śá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphāvat: that which has hoofs, used as a n. collective. jār̥bhurīti: int. of bhur quiver (174 a). ōṣadhīr: the following adj. viśvārūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. śá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः । प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन सनयितुनेह्य अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥ अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vr̥ṣṭīm, Maruto rari- Give us, O Maruts, the rain
dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. *Hither with this*
 rāh. *thunder come, pouring down the*
 arvān eténa stanayitnúnéhi, *waters as the divine spirit our*
 apó niṣīncānn ásurah pitá nah. *father.*

divás: this might be abl., *from heaven*, as it is taken to be by Sāyana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah *thy streams go forth like the rains of heaven.* raridhvam: 2. pl. pr. ipv. of rā *give* (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = *stallion*. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náihi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in índréhi (i. 9, 1) for índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।
 उदन्वता परि दीया रथेन । उदन्वता । परि । दीय । रथेन ।
 दृति सु कर्ष विषितं न्यञ्च दृतिम् । सु । कर्ष । विषितम् । न्यञ्चम् ।
 समा भवन्तु द्वती निपादाः ॥ समाः । भवन्तु । उत्पतः । निपादाः ॥

7 abhi kranda; stanáya; gárbbham Bellow towards us; thunder;
 á dhā; deposit the germ; fly around with
 udanvátā pári diyā ráthēna. thy water-bearing car. Draw well
 dṛṭim sū karṣa viṣitam nía- thy water-skin unfastened down-
 ŋcam: ward: let the heights and valleys
 samá bhavantu udvátō nipādāḥ. be level.

stanāya: accented as forming a new sentence. *gārbham*: cp. 1 d, *rēto dadhāti ōṣadhīṣu gārbham*. *dhās*: 2. s. root ao. sb. of 1. *dhā*. *diyā*: with final vowel metrically lengthened. *dṛtim*: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. *viṣitam* (from *si tie*): *untied* so as to let the water run out. *nyāñcam*: predicative: = so that the untied orifice turns downward. *samās*: that is, may the high and the low ground be made level by the surface of the water covering both.

महान्तं कोशमुदचा नि षिञ्च महान्तम् । कोशम् । उत् । अच । नि ।
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्यावापृथिवी बृन्धि स्यन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वय्याभ्यः ॥ सात् ।
 घृतेन । द्यावापृथिवी इति । वि । उन्धि ।
 सुप्रपाणम् । भवतु । अय्याभ्यः ॥

8 mahāntam kōśam ūd acā, nī *Draw up the great bucket, pour*
 ṣiñca; *it down; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee; let there be a good*
 ghṛtēna dyāvāpṛthivī vi undhi; *drinking place for the cows.*
 suprapāṇam bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. *acā*: metrical lengthening of the final a. *nī ṣiñca*: Sandhi, 67 c. *purāstāt*: according to Sayana *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. *ghṛtēna*: figuratively of rain, because it produces fatness or abundance. *dyāvāpṛthivī*: *Pragṛhya*, but not analysed in the Pada text (cp. i. 85, 1 b). *undhi*: 2. s. ipv. of *ud wet* = *unddhi*. This Pada is equivalent in sense to 7 d. *suprapāṇam*: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॑र्जन्य॒ कर्निक्र॑दत्	यत् । प॒र्जन्य॒ । कर्निक्र॑दत् ।
स्न॒नय॑न् हंसि॑ दु॒ष्कृ॒तः ।	स्न॒नय॑न् । हंसि॑ । दु॒ऽकृ॒तः ।
प्रती॑दं वि॒श्वं मो॒दते॒	प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒द॒ते ।
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥	यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkṛtaḥ,
prátidám víśvam modate,
yát kim ca pṛthivyám ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát
kim ca: indefinite prn., *whatever* (19 b), explains idám víśvam *this*
world; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्व॒षमु॒दु षू॒ गु॒मा॒या-	अ॒व॒र्षीः॑ । व॒षम् । उ॒त् । जुं॒ इति॑ । सु॒ ।
क॒र्ध॒न्वा॒न्यत्वे॑त॒वा उ॑ ।	गु॒मा॒य॒ ।
अ॒जी॒जन॒ ओष॑धी॒भो॒र्ज॒नाय॑ क॒म्	अ॒कः । ध॒न्वा॒नि । अ॒ति॒ऽए॒त॒वै । जुं॒ इति॑ ।
उ॒त प्र॒जा॒भ्यो॑ऽवि॒दो म॒नी॒षाम् ॥	अ॒जी॒जनः॑ । ओष॑धीः । भो॒र्ज॒नाय॑ । क॒म् ।
	उ॒त । प्र॒ऽजा॒भ्यः॑ । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávaraṣīr varṣām: úd u śū gr-
bhāya;

ákar dhánvāni átietavá u.
ájjana oṣadhīr bhójanāya kām;
utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant
rain, describes its results.

āvarṣis: 2. s. s ao. of *vṛs*. *u ṣū*: on the Sandhi see 67c; on the meaning of the combination, see under *u* and *sū*, 180. *grbhāya*: this pr. stem is sometimes used beside *grbhṇāti*. *ākar*: 2. s. root ao. of *kr*. *āti-etavái*: cp. p. 463, 14 b a. *ājījanas*: cp. Id and 4 b. *kām*: see 180. Here we have the exceptional intrusion of a Jagatī Pada in a Triṣṭubh stanza (p. 445, f. n. 7). *avidas*: a ao. of *vid find*, *thou hast found* = *received*. *prajābhyas*: abl., *from creatures* in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (*karambhā*).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (*vimūco nāpāt*). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (*āghṛṇi*) is one of his exclusive epithets. The name means 'prosperer', as derived from *puṣ*, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.

१ सं पूषन्विदुषा नय
यो अजसा नृशासति ।
य एवेदमिति ब्रवत् ॥

सम् । पूषन् । विदुषा । नय ।
यः । अजसा । अनुशासति ।
यः । एव । इदम् । इति । ब्रवत् ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इमे एवेति च ब्रवंत् ॥

सम् । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवंत् ॥

2 sām u Pūṣnā gamemahi,
yó grhāñ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣnā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. grhāñ: that is, the sheds in which our lost cattle are.

३ पूष्णचक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्य व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣnās cakrām ná riṣyati,
ná kósó áva padyate;
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakrām as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मै हविषाविधन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसु ॥

यः । अस्मै । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसु ॥

4 yó asmai haviśávidhan,
ná tām Pūṣápi mṛṣyate :
prathamó vindate vásu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पूषा गा अन्वेतु नः
पूषा रक्षत्वितः ।
पूषा वार्जं सनोतु नः ॥

पूषा । गाः । अन्वे । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वार्जम् । सनोतु । नः ॥

5 Pūṣá gá ánu etu naḥ ;
Pūṣá rakṣatu árvataḥ ;
Pūṣá vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन्नं प्र गा इहि
यजमानस्य सुवतः ।
अस्माकं सुवतासुत ॥

पूषन् । अन्वे । प्र । गाः । इहि ।
यजमानस्य । सुवतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatáḥ,
asmākaṁ stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिर्नेशुमाकीं रिषन्
माकीं सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kēvaṭe:
āthāriṣṭābhir ā gahi.

माकिः । नेशुत् । माकीम् । रिषत् ।
माकीम् । सम । शारि । केवटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

*Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of
riṣ. śāri: ps. ao. inj. of śrī crush. āriṣṭābhis: supply gōbhis.

८ मृखन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

मृखन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śrīrvāntam Pūṣaṇam vayam,
iryam ānaṣṭavedasam,
īśānam rāyā īmahe.

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a).
īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣaṇam:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिषेम कदा चन ।
स्तोतारंस्त इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिषेम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, tāva vratē vayam
nā riṣyema kādā canā:
stotāras ta ihā smasi.

*O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vratē: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.

१० परिं पूषा परस्ताद्
धस्तं दधातु दर्क्षिणम् ।
पुनर्नो नष्टमाजतु ॥

परिं । पूषा । परस्तात् ।
हस्तम् । दधातु । दर्क्षिणम् ।
पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parástād

dhástam dadhātu dākṣiṇam :
pūnar no naṣtām ājatu.

*Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437. a 8).
pári dadhātu : for protection. dhástam = hástam : 54. naṣtām :
from naś *be lost* ; cp. ánaṣtavedasam in 8 b. ājatu : the meaning
of the vb. shows that by the n. naṣtām *what is lost* cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्त्वनिविशमानाः ।	पुनानाः । यन्ति । अनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद	इन्द्रः । याः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilasya má- dhyāt	Having the ocean as their chief, from the midst of the sea, purify-
punānā yanti āniviśamānāḥ :	ing, they flow unresting : let those
Índro yá vajrí vṛṣabhó rarāda,	Waters, the goddesses, for whom
tā āpo devír ihá mām avantu.	Indra, the bearer of the bolt, the mighty
	one, opened a path, help me here.

samudrá-jyeṣṭhās : that is, of which the ocean is the largest. salilasya : the aerial waters, referred to as divyās in 2 a, are meant. punānās : cp. pāvakās in c. āniviśamānās : cp. i. 32, 10, where the waters are alluded to as ātiṣṭhantīs and āniveśanās standing not still and resting not. rarāda : of Indra, it is said elsewhere (ii. 15, 3), vájreṇa khāny atṛṇan nadínām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा सर्वन्ति	याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
खनिचिमा उत वा याः स्वयंजाः ।	खनिचिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्	समुद्रार्थी । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanītrimā utā vā yāḥ svayaṃ- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śūcayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. Īndro yā rarāda in 1 c. svayaṃjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये *यासाम् । राजा । वरुणः । याति । मध्ये ।*
 सत्यावृते अवपञ्जनानाम् । *सत्यावृते इति । अवपञ्चन् । जनानाम् ।*
 मधुसुतः शुचयो याः पावकाः *मधुसुतः । शुचयः । याः । पावकाः ।*
 ता आपो देवीरिह मामवन्तु ॥ *ताः । आपः । देवीः । इह । माम् । अवन्तु ॥*

- 3 yāsām rājā Vāruṇo yāti mā- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānṛté avapāśyañ jānānām, *the truth and untruth of men, who*
 madhuścūtaḥ śūcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragrhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścūtas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो *यासु । राजा । वरुणः । यासु । सोमः ।*
 विश्वे देवा यासूर्जं मदन्ति । *विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।*

वैश्वानरो यास्वमिः प्रविष्टः । वैश्वानरः । यासु । अमिः । प्रविष्टः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yāsu rājā Váruṇo, yāsu Sómo, *In whom King Varuṇa, in whom*
 Vísve devā yāsu ūrjam mād- *Soma, in whom the All-gods drink*
 anti; *exhilarating strength, into whom*
 vaiśvānaró yāsu Agniḥ prá- *Agni Vaiśvānara has entered: let*
 viṣṭas: *those Waters, the goddesses, help*
 tā Ápo devír ihá mām avantu. *me here.*

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: *belonging to all men*, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nápāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyá *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒क्ष्य । सु॒ऽप्रती॒कम् ।
देवयोरेति मूर्धस्तन्वान् ।	दे॒वयोः । 'ए॒ति । मूर्धः । त॒न्वान् ।
अभि यो विद्या सुर्वनानि चष्टे	अ॒भि । यः । वि॒द्या । सु॒र्वनानि । च॒ष्टे ।
स मन्युं मर्त्येष्व चिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु । आ । चि॒केत॒ ॥

1 úd vām cákṣur, Varuṇā, suprá- tikam	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Súrīas tatanvān.	the Sun, having spread (his light);
abhí yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártīeṣu á ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti ... Súrīaḥ ... cákṣur Mitrásya Várūṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhí ... cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒व॒रु॒णा । ऋ॒त॒वा ।
विप्रो मन्वानि दीर्घश्रुद्विति ।	वि॒प्रः । म॒न्वा॒नि । दी॒र्घ॒श्रु॒त् । द्वा॒ति ।

यस्य ब्रह्माणि सुक्रतू अवाथ
आ यत्कृत्वा न शरदः पृथेये ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाथः ।

आ । यत् । कृत्वा । न । शरदः । पृथेये
इति ॥

2 prā vām sá, Mitrā-Varuṇāv,
ṛtāvā
vípro mánmāni dīrghasrūd
iyarti,
yásya bráhmāṇi, sukratū, á-
vātha,
á yát krátvā ná śarādaḥ pr-
nāithe.

*Forth for you two, O Mitra-
Varuṇa, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.*

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
note on ṛtāvārī, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudāttas because all unaccented
syllables following a Svarita are unmarked. á prnāithe: 2. du. sb.
pr. of prn fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. śarādas: *autumns*, not *varṣāṇi rains* (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोमिवावरुणा पृथिव्याः
प्र दिव ऋष्वारुहतः सुदानू ।
सशो दधाथे औषधीषु वित्तु
ऋधग्यतो अनिमिषं रचमाणा ॥

प्र । उरोः । मिवावरुणा । पृथिव्याः ।
प्र । दिवः । ऋष्वारुहतः । सुदानू इति
सुऽदानू ।
सशः । दधाथे इति । औषधीषु । वित्तु ।
ऋधक् । यत् । अनिमिषम् । रचमाणा ॥

8 prā urór, Mitrā-Varuṇā, prthi-
vyāḥ,

*From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,*

prá divá řřvād bṛhatāḥ, su- O bounteous ones, ye have placed
dānū, your spies that go separately, in
spáśo dadhāthe óśadhīṣu vikṣú plants and abodes, ye that protect
řdhag yató, 'nimiṣam rákṣa- with unwinking eye.
mānā.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spáśas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragṛhya (26 b). óśadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimiṣam : acc. of á-nimiṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मिचस्व वरुणस्व धाम शंस । मिचस्व । वरुणस्व । धाम ।
शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन्नासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम । अवीराः ।
प्र यज्ञमन्वा वृजनं तिराते ॥ प्र । यज्ञमन्वा । वृजनम् । तिराते ॥

4 śámsā Mitrásya Várunasya dhā- I will praise the ordinance of
ma : Mitra and Varuṇa : their force
śuṣmo ródasī badbadhe mahitvá. presses apart the two worlds with
áyan māsā áyajvanām avírāḥ; might. May the months of non-
prá yajñāmanmā vṛjanam tirāte. sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a) ; cp. vii. 23, 3, ví bādhiṣṭa syá ródasī mahitvá he has pressed asunder the two worlds with his might. mahitvá : inst.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírās: predicative = as sonless; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tī cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bāndhūm tirānte, gavyā prñcānto ásvyā maghāni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

५ अमूरा विस्वा वृषणाविमा वां अमूरा । विस्वा । वृषणा । इमाः । वाम् ।
 न यासु चित्रं ददृशे न यक्षम् । न । यासु । चित्रम् । ददृशे । न । यक्षम् ।
 द्रुहः सचन्ते अर्जुता जनानां द्रुहः । सचन्ते । अर्जुता । जनानाम् ।
 न वां निष्यान्चिते अभूवन् ॥ न । वाम् । निष्यान्ति । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu citrām dádr̥še, ná ya- no marvel is seen nor mystery.
 kṣām. Avengers follow the falsehoods of
 drūhaḥ sacante árj̥tā jánānām: men: there have been no secrets
 ná vām niṣyāni acīte abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutáyas). ná citrām: that is, no deceit or falsehood. dádr̥še: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drūhas: the spies of Varuṇa (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cīte: dat. inf. (cp. 167, 1 a).

६ ससु वां यज्ञं मह्यं नमोभिर् जुवे वां मित्रावरुणा सबाधः । ससु । जुं इति । वाम् । यज्ञम् । मह्यम् ।
 प्र वां मन्वान्यचसे नवानि नमःऽभिः ।
 छतानि ब्रह्म जुजुषन्तिमानि ॥ जुवे । वाम् । मित्रावरुणा । सबाधः ।
 प्र । वाम् । मन्वानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam *With reverence I will consecrate*
 nāmobhir; *for you the sacrifice ; I call on you*
 huvé vām, Mitrā-Varuṇā, sa- *two, Mitra-Varuṇa, with zeal.*
 bādhaḥ. *(These) new thoughts are to praise*
 prā vām mánmāni ṛcāse nāvāni; *you ; may these prayers that have*
 kṛtāni bráhma juṣṣann imāni. *been offered be pleasing.*

sām mahayam : 1. s. inj. cs. of mah. huvé : 1. s. pr. Ā. of hū *call*. sabādhas : note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prā . . . ṛcāse : dat. inf. from arc *praise* (see p. 192, b 1 ; cp. p. 463, notes 2 and 8). nāvāni : the seers often emphasize the importance of new prayers. bráhma : n. pl. ; see 90, p. 67 (bottom) and note 4. juṣṣan : 3. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहितिर्युवभ्यां *इयम् । देवा । पुरःहितिः । युवभ्याम् ।*
 यज्ञेषु मित्रावरुणावकारि । *यज्ञेषु । मित्रावरुणौ । अकारि ।*
 विश्वानि दुर्गा पिपृतं तिरो नो *विश्वानि । दुःशा । पिपृतम् । तिरः । नः ।*
 यूयं पात स्वस्तिभिः सदा नः ॥ *यूयम् । पात । स्वस्तिभिः । सदा । नः ॥*

- 7 iyām, devā, puróhitir yuvá- *This priestly service, O gods, has*
 bhyām *been rendered to you two at sacri-*
 yajñēsu, Mitrā-Varuṇāv, akāri ; *fices, O Mitra-Varuṇa. Take us*
 víśvāni durgā pipṛtaṁ tiró no. *across all hardships. Do ye protect*
 yūyām pāta suastibhiḥ sādā *us evermore with blessings.*
 naḥ.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60) ; d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva : voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyaṁ : note the difference between this form and yúvabhyaṁ, dat. du. of yúvan *youth*. Mitrā-Varuṇau : note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do*. *pipṛtam*: 2. du. ipv. pr. of *pr put across*. *yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asurya puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hvarə sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Triṣṭubh.

१ उद्वेति सुभगो विश्वचक्षाः । उत् । ऊं इति । एति । सुभगः । विश्वः
 साधारणः सूर्यो मानुषाणाम् । चक्षाः ।
 चक्षुर्मित्रस्य वरुणस्य देवस्य साधारणः । सूर्यः । मानुषाणाम् ।
 चर्मैव यः समविष्यत्तमांसि ॥ चक्षुः । मित्रस्य । वरुणस्य । देवः ।
 चर्मैव ह्ययः । समऽञ्चविष्यत् । तमांसि ॥

1 úd u eti subhāgo viśvácakṣāḥ Up rises the genial all-seeing
 sādharmaṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
 cākṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
 devās, rolled up the darkness like a
 cārmeva yāḥ samāvivyak tā- skin.
 mānsi.

viśvácakṣās : cp. urucākṣās in 4 a ; on the accentuation of these
 two words cp. p. 454, 10 and p. 455, 10 ca. cākṣus : cp. vii. 61, 1.
 sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4,
 rāsmāyaḥ Sūriasya cārmevāvādhus tāmo apsú antāḥ the rays
 of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां उत् । ऊं इति । एति । प्रऽसविता । जना-
 महान्केतुरर्णवः सूर्यस्य । नाम ।
 समानं चक्रं पर्याविवृत्तन् महान् । केतुः । अर्णवः । सूर्यस्य ।
 यदेतशो वहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिऽञ्चविवृत्तन् ।
 यत् । एतशः । वहति । धूऽसु । युक्तः ॥

2 úd u eti prasavitā jánānām Up rises the rouser of the people,
 mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
 samānām cakrām pariāvivṛtsan, desiring to revolve hither the uni-
 yád Etaśo váhati dhūrṣú yuktāḥ. form wheel, which Etaśa, yoked to
 the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : *uniform*, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan : ds. of vṛt *turn*; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékó áśvo vahati saptánāmā *seven yoke the one-wheeled car, one steed with seven names draws it*. dhūrṣú : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रेमेरदेत्यनुमद्यमानः । रेमेः । उत् । एति । अनुऽमद्यमानः ।
 एष मे देवः संविता चक्षुद् एषः । मे । देवः । संविता । चक्षुद् ।
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रऽमिनाति । धाम ॥

३ vibhrājamāna uṣāsām upāsthād *Shining forth he rises from the*
 rebhāir úd eti anumadyāmānaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitr. ná pramināti : cp. what is said of Dawn in i. 123, 9, ṛtāsyā ná mināti dhāma *she infringes not the law of Order.*

४ दिवो रुक्म उरुचक्षा उदेति दिवः । रुक्मः । उरुऽचक्षाः । उत् । एति ।
 दूरेऽर्चस्तरणिर्भाजमानः । दूरेऽर्च्यः । तरणिः । भाजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि कृण्वन्नपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

- 4 divó rukmá urucákṣā úd eti, *The golden gem of the sky, far-*
 dūrēarthas tarāṇir bhrāja- *seeing rises, whose goal is distant,*
 mānaḥ. *speeding onward, shining. Now*
 nūnām jānāḥ Sūriṇa prāsūtā *may men, aroused by the Sun,*
 āyann ārthāni, kṛṇāvann á- *attain their goals and perform their*
 pāmsi. *labours.*

divó rukmáḥ : cp. vi. 51, 1, rukmó ná divá úditā vy ādyaut
like a golden gem of the sky he has shone forth at sunrise; and
 v. 47, 3, mādhye divó nihitaḥ pśnir ásmā *the variegated stone*
set in the middle of the sky. dūrēarthas : Sūrya has far to travel
 before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
 note that this word is always n. in the RV. except in two hymns
 of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
 do ; accented because beginning a new sentence (p. 465, 18 a).

- ५ यच्चा चक्रुर्मृता गातुमस्यै यच्च । चक्रुः । अमृताः । गातुम् । अस्यै ।
 श्विनो न दीयन्नन्वेति पाथः । श्विनः । न । दीयन् । अनु । एति । पाथः ।
 प्रति वा सूर उदिति विधेम प्रति । वाम् । सूरै । उत ईति । विधेम ।
 नमोभिर्मित्रावरुणोत हव्यै ॥ नमः ऽभिः । मित्रावरुणा । उत । हव्यै ॥

- 5 yātrā cakrūr amṛtā gātum *Where the immortals have made*
 asmai, *a way for him, like a flying eagle*
 śyenó ná díyann ānu eti pá- *he follows his path. To you two,*
 thaḥ. *when the sun has risen, we would*
 prāti vām, sūra údite, vidhema *pay worship with adorations, O*
 námobhir Mitrā-Varuṇotá ha- *Mitra-Varuṇa, and with offerings.*
 vyáih.

yātrā : the final vowel metrically lengthened. amṛtās : various
 gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
 made paths for the sun. prāti to be taken with vidhema. sūra
 údite : loc. abs. (205 b).

- ६ नू मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।
 त्वने तोकाय वरिवो दधन्तु । त्वने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु सुगा । नः । विश्वा । सुपथानि । सन्तु ।
 द्यूयं पात खस्त्रिभिः सदा नः ॥ द्यूयम् । पात । खस्त्रिभिः । सदा । नः ॥

6 *nū* Mitró Váruṇō Aryamā nas *Now may Mitra, Varuṇa, and*
tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us
sugā no víśvā supáthāni santu. ourselves and to our offspring.
yūyām pāta suastíbhīḥ sádā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nū*. *tmāne*: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātmān* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu*: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhatu*. *sugā*: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

ĀŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*āśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *daśrá wondrous* and *násatya true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartis), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āsvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āsvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āsvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Āsvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑रुषसो॒ नग्नि॑हीति	अप॑ । स्वसुः । उपसः । नक् । जिहीति ।
रि॒णक्ति॑ कृ॒ष्णो॑रु॒षाय॑ प॒न्याम् ।	रि॒णक्ति॑ ! कृ॒ष्णोः । अ॒रुषाय॑ । प॒न्याम् ।
अ॒श्वाम॑घा॒ गोम॑घा वां ऊ॒वेम॑	अ॒श्वऽम॑घा । गोऽम॑घा । वा॒म् । ऊ॒वे॒म॒ ।
दि॒वा न॑क्तं श॒रम् अ॒स्यु॑द्योत॒म् ॥	दि॒वा । न॑क्तम् । श॒रम् । अ॒स्यत् । यु॒द्यो॒त॒म् ॥

1 āpa svásur Uśásō Nág jihīte :	<i>Night departs from her sister</i>
riṇákti kṛṣṇīr aruśāya pānthām.	<i>Dawn. The black one yields a</i>
āśvāmaghā, gōmaghā, vāṃ hu-	<i>path to the ruddy (sun). O ye that</i>
vema :	<i>are rich in horses, rich in cows,</i>
dívā náktam śárum asmád yu-	<i>on you two we would call : by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nák (N. of nās) : this word occurs here only. āpa jihīte : 3. s. Ā. from 2. hā. Uśásas : abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svāsā svásre jyáyasyai yónim āraik *the (one) sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, náктоśāsā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇís (dec., p. 87) : night ; cp. i. 113, 2, śvetyā ágād āraig u kṛṣṇā śádanāni asyāḥ *the bright one has come ; the black one has yielded her abodes to her*. riṇákti : 3. s. pr. of ric *leave*. aruśāya : to the sun ; cp. i. 113, 16, āraik pānthām yátave sūryāya *she has*

yielded a path for the sun to go. pānthām: on the dec. see 97, 2a. gómaghā: on the accentuation of this second voc., see p. 465, 18a. śárum: the arrow of death and disease; for the Āśvins are characteristically healers and rescuers. asmád: p. 104. yuyutam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

१ उपायातं दाशुषे मर्त्याय उपऽआयातम् । दाशुषे । मर्त्याय ।
 रथेन वाममश्विना वहन्ता । रथेन । वामम् । अश्विना । वहन्ता ।
 युयुतमस्रदनिराममीवां युयुतम् । अस्रत् । अनिरामम् । अमीवाम् ।
 दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
 नः ॥

2 upāyātam dāśuṣe mārtyāya Come hither to the aid of the
 rāthēna vāmām, Āśvinā, vāh- pious mortal, bringing wealth on
 -antā. your car, O Āśvins. Ward off
 yuyutām asmād ānirām āmī- from us languor and disease:
 vām: day and night, O lovers of honey,
 divā naktām, mādhvī, trāsī- may you protect us.
 thām nah.

upa-ā-yātam: 2. du. ipv. of *yā go*; on the accent see p. 469, 20 A a a. mādhvī: an epithet peculiar to the Āśvins. trāsīthām: 2. du. Ā. s ao. op. of *trā protect* (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्यां वृष्टौ आ । वाम् । रथम् । अवमस्याम् । वि
 सुम्नायवो वृषणो वर्तयन्तु । ऽवृष्टौ ।
 सूम्नगमस्तिमृतयुगिरश्चैर् सुम्नऽयवः । वृषणः । वर्तयन्तु ।
 आश्विना वसुमन्तं वहेयाम् ॥ सूम्नऽगमस्तिम् । ऋतयुक्ऽभिः । अश्वैः ।
 आ । अश्विना । वसुऽमन्तम् । वहेयाम् ॥

3 ā vām rātham avamāsyām vīu- Let your kindly stallions whirl
 ṣṭau hither your car at (this) latest day-
 sumnāyāvo vṛṣaṇo vartayantu. break. Do ye, O Āśvins, bring it

syūmagabhastim ṛtayūgbhir áś- that is drawn with thongs with your
vair, horses yoked in due time, hither,
á, Aśvinā, vāsūmantam vahethām. laden with wealth.

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is
metrically lengthened in the second syllable, but, when this word
occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
त्रिवन्धुरो वसुमाँ उस्रयामा । अस्ति । वोऽह्ना ।
आ न एना नासत्योप यातम् त्रिवन्धुरः । वसुमान् । उस्रयामा ।
अभि यद्वाँ विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
अभि । यत् । वाम् । विश्वप्स्यः । जि-
गाति ॥

4 yó vām rátho, nṛpatī, ásti The car, O lords of men, that is
volhá, your vehicle, three-seated, filled with
trivandhuró vāsūmāñ usrá- riches, faring at daybreak, with that
yāmā, come hither to us, Nāsatyas, in
é na enā, Nāsatyā, úpa yātam, order that, laden with all food, for
abhi yád vām viśvápsnio jīgāti. you it may approach us.

trivandhurás: accent, p. 455 ca. vāsūmān: Sandhi, 39. á
úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā:
p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
meaning of this word being doubtful, the sense of the whole Pāda
remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
the ind.

५ युवं चवानं जरसोऽमुसुक्तं युवम् । चवानम् । जरसः । अमुसुक्तम् ।
नि पेद्वं ऊह्युराशुमश्वम् । नि । पेद्वं । ऊह्युः । आशुम् । अश्वम् ।
निरहंसस्तमसः स्यर्तमत्रिं निः । अहंसः । तमसः । स्यर्तम् । अत्रिम् ।
नि जाङ्घषं शिथिरे धातमन्तः ॥ नि । जाङ्घषम् । शिथिरे । धातम् । अन्त-
रिति ॥

5 yuvām Cyāvānam jarāso 'mu-	<i>Ye two released Cyavāna from</i>
muktaṃ,	<i>old age, ye brought a swift horse</i>
nī Pedāva ūhathur āśūm āś-	<i>to Pedu; ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
nīr āmhasas tāmasaḥ spartam	<i>Jāhuṣa in freedom.</i>
Ātriṃ,	
nī Jāhuṣām śithiré dhātam	
antāḥ.	

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Aśvins. jarāśas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). nī ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. nīḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. nī dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Aśvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमश्विना गीर्	इयम् । मनीषा । इयम् । अश्विना । गीः ।
इमां सुवृत्तिं वृषणा जुषयाम् ।	इमाम् । सुवृत्तिम् । वृषणा । जुषयाम् ।
इमा ब्रह्माणि युवयूत्यग्मन्	इमा । ब्रह्माणि । युवयूति । अगमन् ।
यूयं पात स्वस्तिभिः सदा नः ॥	यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyām manīṣā, iyām, Aśvinā, gīr.	<i>This is my thought, this, O</i>
imām suvr̥ktīm, vṛṣanā, juṣe-	<i>Aśvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones.</i>
imā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
yūyām pāta suastibhiḥ sādā	<i>to you. Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Saṃhita text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gîr: 82. agman: 8. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āśvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhr̥távrata whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāsās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός *sky*. In any case, the word appears to be derived from the root *vr̥* cover or *encompass*.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वस्य महिना जनुंषि	धीरा । तु । अस् । महिना । जनुंषि ।
वि यस्तसम् रोदसी चिदुर्वी ।	वि । यः । तसम् । रोदसी इति । चित् ।
प्र नाकमुष्वं नुनुदे बृहन्तं	उर्वी इति ।
द्विता नचचं प्रथच भूमं ॥	प्र । नाकम् । ऋष्वम् । नुनुदे । बृहन्तम् ।
	द्विता । नचचम् । प्रथच । च । भूमं ॥

1 dhīrā tū asya mahinā janūṃṣi,	<i>Intelligent indeed are the genera-</i>
vī yās tastāmbha ródasī cid	<i>tions by the might of him who has</i>
urvī.	<i>propped asunder even the two wide</i>

prá nákam ṛṣvám nunude brh- worlds. *He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá nákṣatram; papráthac ca *star as well; and he spread out*
 bhūma. *the earth.*

dhīrā: cp. 7 c, ácetayad acitāḥ; and vii. 60, 6, acetásam cio
 citayanti dákṣaiḥ *they with their skill make even the unthinking think.*
 asya = Váruṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e. g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhnā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the *vault of heaven*; there
 is nothing to show that it ever has the sense of *sun* which Sāyaṇa
 gives it here. Sāyaṇa also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). nákṣatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhūma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

२ उ॒त स्व॒या त॒न्वा॒ऽसं व॑दे॒ तत् उ॒त । स्व॒या । त॒न्वा । स॒म् । व॑दे॒ । तत् ।
 क॒दा न्व॑न्तर्व॒क्ष्ये सु॒वा॒नि । क॒दा । नु॒ । अ॒न्तः । व॒क्ष्ये॒ । सु॒वा॒नि॒ ।
 किं मे॒ ह॒व्यम॑ह॒णानो॒ जुषे॑त कि॒म् । मे॒ । ह॒व्यम् । अ॒ह॒णानः॑ । जु॒षे॒त् ।
 क॒दा मृ॑ळी॒कं सु॒मना॑ अभि॒ ख्यम् ॥ क॒दा । मृ॑ळी॒कम् । सु॒मनाः॑ । अभि॒ ।
 ख्यम् ॥

2 utá sváyā tanvā sām vade tát: *And I converse thus with myself:*
 kadā nú antár Váruṇe bhu- *'when, pray, shall I be in com-*
 vāni? *munion with Varuṇa? What obla-*
 kīṃ me havvám áhrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛṇikām sumánā abhi *wrath, enjoy? When shall I, of*
 khyam? *good cheer, perceive his mercy?'*

svāyā tanva: with my own body = with myself (cp. p. 450, 2b).
 nv antár; loc. cit. Note that when a final original r appears in the
 Saṃhita text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antáḥ in vii. 71, 5 appears as antár iti; within
 Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु-	पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
पो एमि चिकितुषो विपृच्छम् ।	उपो इति । एमि । चिकितुषः । विपृच्छम् ।
समानमिन्ने कवयश्चिदाहुर	समानम् । इत् । मे । कवयः । चित् । आहुरः ।
अयं ह तुभ्यं वरुणो हृणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

3 prché tād éno, Varuṇa, di-	I ask about that sin, O Varuṇa,
dīkṣu;	with a desire to find out; I ap-
úpo emi cikitúṣo vipřcham;	proach the wise in order to ask;
samānām ín me kaváyaś cid	proach the wise in order to ask;
āhur:	the sages say one and the same
ayám ha túbhyam Váruṇo hr-	thing to me: 'this Varuṇa is wroth
nīte.	with thee.'

prché: 1. s. pr. ind. \bar{A} . of prach ask. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = among those who see; also as N. s. of a ds.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = with a desire to see, i. e.
 find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
 perceive. vi-prcham acc. inf. (167, 2a). hrñīte: 3. s. pr. \bar{A} . of hr
 be angry; w. dat. (200 l).

४ किमार्ग आस वरुण ज्येष्ठं	किम् । आर्गः । आस । वरुण । ज्येष्ठम् ।
यत्स्रोतारं जिघांससि सखायम् ।	यत् । स्रोतारम् । जिघांससि । सखायम् ।

प्र तन्नै वोचो दूळम खधावो प्र। तत्। मे। वोचः। दुः। इदम्। खधाऽवः।
 ऽव त्वानेना नमसा तुर इयाम् ॥ अ॒व । त्वा । अ॒नेनाः । नमसा । तुरः ।
 इयाम् ॥

4 *kīm āga āsa, Varuṇa, jyēṣṭham yāt stotāraṃ jīghāmsasi sākḥāyam?* *What has been that chief sin, O Varuṇa, that thou desirest to slay thy praiser, a friend? Proclaim that to me, thou that art hard to deceive, self-dependent one: thee*
prā tán me voco, dūlabha svadhāvo: *claim that to me, thou that art hard to deceive, self-dependent one: thee*
āva tvānenā nāmasā turāḥ iyām. *would I, free from sin, eagerly appease with adoration.*

jyēṣṭham = jyāṣṭham, to be pronounced as a trisyllable (15, 1 f). yāt: that as a cj. (p. 242). jīghāmsasi: ds. of han slay. prā vocas: inj. ao. of vac say. dūlabha: 49 c. turāḥ iyām = turāḥ iyām (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turéyām. āva to be taken with iyām (cp. 5 a-c).

५ अ॒व द्रु॒ग्धानि॒ पित्र्या॑ रु॒जा॒ नो अ॒व । द्रु॒ग्धानि॑ । पि॒त्र्या । रु॒ज् । नः ।
 ऽव॒ या व॒यं च॒क्रमा॑ त॒नूभिः॑ । अ॒व । या । व॒यम् । च॒क्रम् । त॒नूभिः॑ ।
 अ॒व राज॑न्य॒स्तुतु॑पं न ता॒युं अ॒व । राज॑न् । प॒स्तु॒तुप॑म् । न । ता॒युम् ।
 रु॒जा व॒त्सं न दा॒न्वो व॑सि॒ष्ठम् ॥ रु॒ज् । व॒त्सम् । न । दा॒न्वः । व॑सि॒ष्ठम् ॥

6 *āva druḡdhāni pītriā srjā no, āva yā vayam cakrma tanūbhiḥ.* *Set us free from the misdeeds of our fathers, from those that we have committed by ourselves. Release Vasiṣṭha, O King, like a*
āva, rājan, paśutīpam nā tāyūm, *cattle-stealing thief, like a calf from*
srjā, vatsām nā dāmano, Vasiṣṭham. *a rope.*

āva srjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. druḡdhāni: pp.

of *druh*. *caṣṣmā*: metrical lengthening of final vowel *tanībhīḥ*: in the sense of a ref. prn. *avā sṛjā*: i.e. from sin *tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumúcata stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound.* *dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāman* m. *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा न।सः।खः।दक्षः।वरुण।धृतिः।सा।
 सुरा मनुर्विभीदको अचित्तिः। सुरा।मनुः।विभीदकः।अचित्तिः।
 अस्ति ज्यायान्कनीयस उपरि अस्ति।ज्यायान्।कनीयसः।उपरि।
 स्वप्नश्चेद्वृत्तस्य प्रयोता॥ स्वप्नः।चन।इत्।अवृत्तस्य।प्रयोता॥

6 ná sá svó dákṣo, Varuṇa, dhṛu- *It was not my own intent, O*
 tiḥ sá : *Varuṇa, it was seduction : liquor,*
 sūrā manyūr vibhídako ácittih; *anger, dice, thoughtlessness; the*
 ásti jyāyān káníyasa upāré; *elder is in the offence of the younger;*
 svápnaś canéd ánṛtasya pra- *not even sleep is the warder off of*
 yotā. *wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛūtis*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhṛú-t *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūr-ṣata svayām eté vácobhir ṛjūyaté vṛjināni bruvántaḥ these have deceived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*r go*). The cd. vb. *upa r* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti caṣṣmā kim cid, upārimá cāraṇe if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāh . . . prasavé . . . áśi bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *caná* then would have the original sense of *not even* (pp. 229-30). *svápnas*: i. e. by producing evil dreams.

७ अरं दासो न मीळ्हुषे कराण्- अरम् । दासः । न । मीळ्हुषे । कराणि ।
हं देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये क्वितरो जुनाति ॥ गृत्सम् । राये । क्विस्तरः । जुनाति ॥

7 áram, dāsó ná, mīḥuṣe karāṇi I will, like a slave, do service
ahām devāya bhūr̥yaye ānāgāḥ. sinless to the bounteous angry god.
áchetayad acīto devó aryo; The noble god made the thoughtless
gṛtsam rāyē kavitaro junāti. think; he, the wiser, speeds the
experienced man to wealth.

mīḥuṣe: dat. s. of *mīḥvāms*. *karāṇi*: 1. s. sb. root ao. of *kṛ* do; to be taken with the adv. *áram* (p. 313, 4). *áchetayat*: see cit. *gṛtsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyē*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधावः ।
हृदि स्तोमं उपश्रितश्चिदसु । हृदि । स्तोमः । उपश्रितः । चित् । असु
शं नः चेमे शम् योगे नो असु शम् । नः । चेमे । शम् । ऊं इति । योगे ।
यूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 *ayām sū túbhyam, Varuṇa svadhāvo,* *Let this praise be well impressed on thy heart, O self-dependent*
hṛdī stóma úpaśritaś cid astu. Varuṇa. Let us have prosperity
śām naḥ kṣéme, śām u yóge nō in possession, prosperity also in
astu. acquisition. Do ye protect us ever-
yūyām pāta suastibhiḥ sādā naḥ. more with blessings.

túbhyam : dat. of advantage (p. 314, B 1). *astu naḥ* : p. 320 f. On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ स॒व॒त्सरं॑ श॒श्या॒ना	स॒व॒त्सर॑म् । श॒श्या॒नाः ।
ब्रा॒ह्म॒णा व्र॑त॒चा॒रिणः॑ ।	ब्रा॒ह्म॒णाः । व्र॑त॒चा॒रिणः॑ ।
वाचं॑ प॒र्जन्य॑जिन्वितां	वाचं॑ । प॒र्जन्य॑जिन्वितां ।
प्र म॒ण्डू॒का अ॒वादि॑षुः ॥	प्र । म॒ण्डू॒काः । अ॒वादि॑षुः ॥

1 *saṁvatsarām śaśayānā* *The frogs having lain for a year,*
brāhmaṇā vratacārīṇaḥ, like Brāhmans practising a vow,
vācam Parjanya-jinvitām have uttered forth their voice roused
prā maṇḍūkā avādiṣuḥ. by Parjanya.

saṁvatsarām : acc. of duration of time (197, 2). *śaśayānās* : pf. pt. *Ā.* of *śi lie* (p. 155, f. n. 1). *brāhmaṇās* : i. e. like Brahmins. *vratacārīṇas* : i. e. *practising a vow* of silence. *Parjanya-jinvitām* : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. *avādiṣuḥ* : iṣ ao. of *vad* (145, 1).

१ दिव्या आपो अभि यदेनमायन्
दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां
मण्डूकानां वसुरचा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
आयन् ।
दृतिम् । न । शुष्कम् । सरसी इति ।
शयानम् ।
गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

2 divyā āpo abhī yād enam āyan,
dṛtiṁ nā śuṣkaṁ, sarasī śāyā-
nam,
gāvām āha nā māyūr vatsinī-
nām,
maṇḍūkānām vagnūr ātrā sām
eti.

*When the heavenly waters came
upon him lying like a dry leather-
bag in a lake, then the sound of the
frogs unites like the lowing of cows
accompanied by calves.*

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
(metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेनां उशतो अभ्यवर्षति
तृष्यावतः प्रावृष्यागतायाम् ।
अखलीकृत्या पितरं न पुत्रो
अन्यो अन्यसुप वदन्तमेति ॥

यत् । ईम् । एनान् । उशतः । अभि ।
अवर्षति ।
तृष्यावतः । प्रावृषि । आगतायाम् ।
अखलीकृत्य । पितरम् । न । पुत्रः ।
अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

8 yād im enām uśatō abhy āvar-
ṣit
tṛṣyāvataḥ, prāvṛṣi āgatāyām,
akḥkhalikṛtyā, pitāraṁ nā pu-
trō,
anyaō anyām ūpa vādantam eti.

*When he has rained upon them
the eager, the thirsty, the rainy
season having come, one with a
croak of joy approaches the other
while he speaks, as a son (ap-
proaches) his father.*

im : see p. 220, 2. uśatās (pr. pt. A. pl. of vaś desire) : longing for rain. āvarsīt : iṣ ao. of vr̥ṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥkṛtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोर् अ॒न्यः । अ॒न्यम् । अ॒नु । गृ॒भ्णा॒ति । ए॒नोः ।
 अपां प्रसर्गे यदमन्दिषाताम् । अ॒पाम् । प्र॒स॒र्गे । यत् । अ॒मन्दि॑षाताम् ।
 मण्डूको यदभिवृष्टः कनिष्कन् म॒ण्डू॒कः । यत् । अ॒भि॒वृ॒ष्टः । क॒नि॒ष्कन् ।
 पृश्निः संपृङ्गे हरितेन वार्चम् ॥ पृ॒श्निः । स॒म्पृ॒ङ्गे । ह॒रि॒तेन॑ । वा॒र्चम् ॥

4 anyo anyām ānu gr̥bhṇāti enor, One of the two greets the other
 apām prasargé yád āmandiṣā- when they have revelled in the dis-
 tāṁ. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛśniḥ sampṛṅkté hāritena vā- (that of) the yellow one.
 cam.

enos : gen. du., of them two (112 a). gr̥bhṇāti : 3. s. pr. of grabh.
 āmandiṣātām : 3. du. Ā. iṣ ao. of mand exhilarate. maṇḍūkas : in
 a collective sense. kániṣkan : 3. s. inj. int. of skand leap (= ká-
 niṣkandt), see 174 b. Note that this form in the Pada text is
 kániṣkan, because in the later Sandhi s is not cerebralized before k
 (cp. 67). The use of the inj. with yád is rare. sampṛṅkté : 3. s. Ā.
 pr. of pṛc mix.

५ यदेषामन्यो अन्यस्य वाचं यत् । ए॒षाम् । अ॒न्यः । अ॒न्यस्य॑ । वा॒चम् ।
 शाक्तस्यैव वदति शिचिमाणः । शा॒क्तस्य॑ऽइव । व॒दति॑ । शि॒चि॒मा॒णः ।
 सर्वं तदेषां समृधेव पर्वं सर्वम् । तत् । ए॒षाम् । स॒मृ॒धाऽइव॑ । प॒र्वम् ।
 यत्सुवाचो वदथनाध्यप्सु ॥ यत् । सु॒वा॒चः । व॒द॒थ॒न॒ । अ॒धि॒ । अ॒प्सु॑ ॥

5 yád eṣām anyo aníasya vácam, When one of them repeats the
 śáktásyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samf̥dheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsu. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4 a. samf̥dhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samf̥dhā: inst. of samf̥dh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ādhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पृश्नरेको हरित एक एषाम् ।	पृश्निः । एकः । हरितः । एकः । एषाम् ।
समानं नाम विभ्रतो विरूपाः	समानम् । नाम । विभ्रतः । विरूपाः ।
पुत्रा वाचं पिपिसुर्वदन्तः ॥	पुत्रऽवा । वाचम् । पिपिसुः । वदन्तः ॥

६ gómāyur éko, ajāmāyur ékaḥ; p̥śnir éko; hárita éka eṣām. samānám nāma bíbhtrato ví- rūpāḥ. purutrā vācam pipísur vād- antaḥ.	<i>One lows like a cow, one bleats like a goat; one is speckled, one of them is yellow. Bearing a common name, they have different colours. In many ways they adorn their voice in speaking.</i>
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gómāyus: cp. 2 c. p̥śnis, háritas: cp. 4 d. samānám: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhr̥ (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipísur: they modulate the sound of their voices (cp. a).

७ ब्राह्मणासो अतिरात्रे न सोमे । ब्राह्मणासः । अतिरात्रे । न । सोमे ।
 सरो न पूर्णमभितो वदन्तः । सरः । न । पूर्णम् । अभितः । वदन्तः ।
 संवत्सरस्य तदहः परि ष्ठ । संवत्सरस्य । तत् । अहरिति । परि । ष्ठ ।
 यन्मण्डूकाः प्रावृषीणं बभूव ॥ यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāso atirātré ná sóme, *Like Brahmins at the over-night*
 sáro ná pūrṇám abhító, vād- *Soma sacrifice speaking around as*
 antaḥ, *it were a full lake, ye celebrate that*
 samvatsarasya téd áhaḥ pári *day of the year which, O Frogs, has*
 ṣṭha, *begun the rains.*
 yán, maṇḍūkāḥ, prāvṛṣīṇaṁ ba-
 bhúva.

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇaṁ babhúva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्रतु । ब्राह्मणासः । सोमिनः । वाचम् । अक्रतु ।
 ब्रह्मं छण्वन्तः परिवत्सरीणम् । ब्रह्मं । छण्वन्तः । परिवत्सरीणम् ।
 अध्वर्यवो घर्मिणः सिष्विदाना । अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
 आविर्भवन्ति गुह्या न के चित् ॥ आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāsaḥ somīno vācam *Soma-pressing Brahmins, they*
 akrata, *have raised their voice, offering*
 brāhma kṛvāntaḥ parivatsa- *their yearly prayer. Adhvaryu*
 rīṇaṁ. *priests, heated, sweating, they*
 adhvaryaḥ gharmināḥ siṣvid- *appear; none of them are hidden.*
 ānā,
 āvir bhavanti; gūhiā ná ké cit.

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. sominas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhitah in 7 b. vācam akrata : cp. vādantas in 7 b. akrata : 3. pl. Ā. root ao. of kṛ (148, 1 b). brāhma : with b cp. 7 c, d. gharminas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sisvidānās : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kániṣkan in 4 c. āvis : see p. 266, b.

९ देवहिंति जुगुप्सादशस्त्रं	देवऽहिंतिम् । जुगुप्सुः । द्वादशस्त्रं ।
ऋतुं नरो न प्र मिनन्त्येति ।	ऋतुम् । नरः । न । प्र । मिन्न्ति । एति ।
संवत्सरे प्रावृष्यागतायां	संवत्सरे । प्रावृषि । आऽगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विऽसर्गम् ॥

9 devāhitim jugupur dvādaśāsya : *They have guarded the divine order of the twelvemonth : these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

devāhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup *protect*. dvādaśāsya : note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśā *consisting of twelve, twelfth* (107) ; supply samvatsarāśya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa *consisting of twelve* months and caturviṃśa *consisting of twenty-four* half-months. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśāsya as the ordinal *twelfth* supplying māśasya *month*, and making it depend on ṛtūm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *nāras* : here again no particle of comparison. *mi-nanti* : from *mī damage*; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvṛṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharṃāḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharṃināḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *aśnuvate* (3. pl. A. pr. of *aś* obtain) *visargām obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

- १० गोमायुरदादजमायुरदात् गोऽमायुः। अदात्। अजऽमायुः। अदात्।
 पृश्निरदाद्धरितो नो वसूनि। पृश्निः। अदात्। हरितः। नः। वसूनि।
 गवां मण्डूका ददतः शतानि। गवाम्। मण्डूकाः। ददतः। शतानि।
 सहस्रसवे प्र तिरन्त आयुः॥ सहस्रऽसवे। प्र। तिरन्ते। आयुः॥

- 10 *gómāyur adād, ajāmāyur adāt, He that lows like a cow has given*
prśnir adād, dhārīto no vāsūni. us riches, he that bleats like a goat
gāvām maṇḍūkā dādātāḥ śa- has given them, the speckled one
tāni, has given them, and the yellow
sahasrasāvē prā tiranta āyuh. one. The frogs giving us hundreds
of cows prolong our life in a
thousandfold Soma pressing.

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādātāḥ* : N. pl. of pr. pt. of *dā give* (cp. 156). *sahasrasāvē* : loc. of time like *saṃvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

VÍSVE DEVĀḤ

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvina, 9. Mitra-Varuṇa, 10. Aṅgirasas.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विष्णुः सूनरो युवा- बभ्रुः । एकः । विष्णुः । सूनरः । युवा ।
अञ्जि हिरण्ययम् ॥ अञ्जि । अङ्गि । हिरण्ययम् ॥

1 babhrúr éko viṣṇuḥ sūnáro yúvā. One is brown, varied in form,
bountiful, young. He adorns him-
añjī añkte hiraṇyáyam. self with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣṇuḥ: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). añkte: 3. s. Ā. of añj anoint, with middle sense anoints himself. hiraṇyáyam: cp. ix. 86, 43, mádhunā abhí añjate .. hiraṇyapāvā āsu gṛbhñate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्नः । देवेषु । मेधिरः ॥

2 yónim éka á sasāda dyótano, One has, shining, occupied his
antár devēṣu médhiraḥ. receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir ṛtviyo, yáto jātó árocathāḥ: táṁ jānānn, Agna, á sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वाशीमेको विभर्ति हस्त आयसीम् वाशीम् । एकः । विभर्ति । हस्ते । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निध्रुविः ॥

3 vāśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nīdhruviḥ.

vāśīm: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭā... apāsām apástamaḥ... śísīte nūnām paraśūm suāyasām Tvaṣṭr, most active of workers, now sharpens his axe made of good iron. nīdhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेको विभर्ति हस्त आहितं वज्रम् । एकः । विभर्ति । हस्ते । आहितम् ।
तेन वृचाणि जिघ्रते ॥ तेन । वृचाणि । जिघ्रते ॥

4 vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vr̥trāṇi jighnate.

ā-hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 3. s. pr. A. of han slay, see p. 482. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको विभर्ति हस्त आयुधं तिग्मम् । एकः । विभर्ति । हस्ते । आयुधम् ।
शुचिर्द्यो जलाषभेषजः ॥ शुचिः । द्यः । जलाषभेषजः ॥

5 tigmám éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúoir ugró jálāṣabheṣajaḥ. weapon.

ájudham : bow and arrows are usually the weapons of Rudra ; in vii. 46 1 he is described by the epithets *sthirádhanvan* having a strong bow, *kṣipréṣu* swift-arrowed, *tigmáyudha* having a sharp weapon. and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. *ugrás* : this epithet is several times applied to Rudra (cp. ii. 33). *jálāṣa-bheṣajas* : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jálāṣa*, and his hand is described as *jálāṣa* (as well as *bheṣajá*) in ii. 33, 7 ; these terms are applied to no other deity. *b* has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya ; táskaro One makes the paths prosperous ;
yathā like a thief he knows of treasures.
eṣá veda nidhínām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. *pīpāya* : pf., with lengthened red. vowel, from *pi* (= *pyā*) *make full or abundant* ; cp. vi. 53, 4 : *vī pathó vājasātaye cinuhī clear the paths for the gain of wealth* (addressed to Pūṣan) ; and x. 59, 7 : *dadātu pūnaḥ Pūṣá pathīām yá suastiḥ let Pūṣan give us back the path that is propitious*. *táskaras* : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūlhá vāsū karat, suvédā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. *yathām* : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). *veda* : with gen. (202 A c). *nidhínām* : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रीणि उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsya urūṣu triṣū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yātra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gayatri cadence (see p. 439, 3 a, a).

८ विमिर्द्वा चरत् एकया सह विऽभिः । द्वा । चरत् । एकया । सह ।
प्र प्रवासैव वसतः ॥ प्र । प्रवासाऽइव । वसतः ॥

8 víbhir duā carata, ékayā sahā: With birds two fare, together
prā pravāsēva vasataḥ. with one woman: like two travellers
they go on journeys.

víbhīḥ: cp. i. 118, 5, pári vām áśvāḥ patamgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatīḥ tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāsēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

९ सदो द्वा चक्राति उपमा दिवि सदः । द्वा । चक्राति इति । उपमा ।
सम्राजा सर्पिरासुति ॥ दिवि ।
सम्राजा । सर्पिरासुति इति सर्पिः
ऽआसुति ॥

9 sádo duā cakrāte upamā divi: Two, as highest, have made for
samrājā sarpirāsutī. themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. *Ā.* of *kṛ* with middle sense, *make for oneself*. upamā: N. du. in apposition to *dvā*, further explained by *samrājā*.

१० अर्चन्त॒ एके॑ महि॒ सामं॑ मन्व॒त॒
तेन॒ सूर्य॑मरोचयन् ॥ अर्चन्तः । एके । महि । साम । मन्व॒त॒ ।
तेन । सूर्य॑म॒ । अ॒रोच॑यन् ॥

10 ārcanta éke máhi sāma man- *Singing, some thought of a great*
vata: *chant: by it they caused the sun to*
tēna sūryam arocayan. *shine.*

ārcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sāma yēnā . . ārcanta Āngiraso gā āvindan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam ārohayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yām vāi sūryam Svārbhānuḥ tāmāsā āvidhyad, Átrayas tām ānv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūḷhām sūryam tāmāsā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cākṣur ādhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. *Ā.* (without augment) of man *think*. arocayan: ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mādhū* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrū*), ruddy (*arunā*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śúci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*ásír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the *Rbhus* are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhásthā*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

antás: cp. note on vii. 86, 2 b. Soma is here addressed. **prágās:** the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 3). **Áditis:** because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛṇotu may Aditi produce sinlessness for us**, i. 162, 22); that is, may Soma purify us within. **Índav:** vocatives in **o** are always given as **Pragṛhya** in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the Samhitā text; cp. note on ii. 33, 3 b. **śráuṣṭi:** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé:** this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhūram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās:** root **ao. op.** of **ṛdh thrive**.

३ अपामं सोमममृतां अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान् कृणवदरातिः
किमु धूर्तिरमृतं मर्त्यस्य ॥

अपामं । सोमम् । अमृताः । अभुम् ।
अगन्म । ज्योतिः । अविदाम् । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

३ **ápāma sómam; amṛtā abhūma;**
áganma jyótir; ávidāma devān.
kīm nūnám asmān kṛṇavad á-
rātiḥ?
kīm u dhūrtir, amṛta, márti-
asya?

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma:** root **ao. of pā drink**. **abhūma:** root **ao. of bhū become**. **áganma:** root **ao. of gám go**. **jyótis:** acc. of the goal (197 A 1). **ávidāma:** a **ao. of 2. vid find**. **kṛṇavat:** 3. s. pr. sb. of **kṛ do** (p. 134). **amṛta:** Soma.

४ शं नो भव हृद् आ पीत इन्द्रो शम् । नः । मव । हृदे । आ । पीतः ।
 पितेव सोम सूनवे सुशेवः । इन्द्रोऽदिति ।
 सखेव सख्य उरुशंस धीरः पिताऽहव । सोम । सूनवे । सुशेवः ।
 प्र ण आयुर्जीवसे सोम तारीः ॥ सखाऽहव । सख्य । उरुशंस । धीरः ।
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śam no bhava hṛdā ā pītā, Do good to our heart when drunk,
 Indo; O Indu; kindly like a father, O
 pītēva, Soma, sūnāve suśēvaḥ, Soma, to his son, thoughtful like a
 sākheva sākhyā, uruśamsa, dhī- friend to his friend, O far-famed
 rah, one, prolong our years that we may
 prā ṇa āyur jīvāse, Soma, tāriḥ. live, O Soma.

śam hṛdā refreshing to the heart occurs several times; the empha-
 sizing pol. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c.
 jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशस उरुष्यवो इमे । मा । पीताः । यशसः । उरुष्यवः ।
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम । यनाह ।
 ते मा रचन्तु विससंश्चरिचाह पर्वसु ।
 उत मा सामावययन्त्विन्द्वः ॥ ते । मा । रचन्तु । विऽससः । चरिचात् ।
 उत । मा । सामात् । यवयन्तु । इन्द्वः ॥

5 imé mā pītā yaśāsa uruṣyāvo, These glorious, freedom-giving
 rātham ná gāvaḥ, sám anāha (drops), ye have knit me together
 pārvasu; in my joints like straps a car; let
 té mā rakṣantu viśāśāś carī- those drops protect me from break-
 trād, ing a leg and save me from
 utā mā śrāmād yavayantu in- disease.
 davaḥ.

imé: supply indavas from d. yaśāśas: p. 59. uruṣyāvas: cp.
 varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sām̐naddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3 a. Note that Pāda c is a *Tristubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मां मथितं सं दिदीपः	अग्निम् । न । मा । मथितम् । सम् ।
प्र चक्षय कृणुहि वस्यसो नः ।	दिदीपः ।
अथा हि ते मद आ सोम मन्ये	प्र । चक्षय । कृणुहि । वस्यसः । नः ।
रेवाँ इव प्र चरा पुष्टिमहं ॥	अथ । हि । ते । मदे । आ । सोम । मन्ये ।
	रेवान् इव । प्र । चर । पुष्टिम् । अहं ॥

6 agnīm ná mā mathitām sām	<i>Like fire kindled by friction</i>
didīpaḥ;	<i>in flame me; illumine us; make</i>
prā cakṣaya; kṛṇuhi vāsyaso	<i>us wealthier. For then, in thy</i>
naḥ.	<i>intoxication, O Soma, I regard</i>
āthā hi te māda ā, Soma,	<i>myself as rich. Enter (into us)</i>
mānye	<i>for prosperity.</i>
revāṁ iva. prā carā puṣṭim	
ācha.	

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhi*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *āthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: predicatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antās ca prāgāḥ*. *puṣṭim ācha*: give us actual prosperity also.

७ इक्षिरेण ते मनसा सुतस्य	इक्षिरेण । ते । मनसा । सुतस्य ।
मचीमहि पित्र्यस्वेव रायः ।	मचीमहि । पित्र्यस्व इव । रायः ।

सोमं राजन्म ण आर्यंषि तारीर् सोमं । राजन् । प्र । नः । आर्यंषि ।
 अहानीव सूर्यो वासराणि ॥ तारीः ।
 अहानिऽद्व । सूर्यः । वासराणि ॥

7 *iṣirōṇa te mānasā sutāsya* *Of thee pressed with devoted mind*
bhakṣīmāhi, pītrīasyeva rāyāḥ. *we would partake as of paternal*
Sōma rājan, prā ṇa āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
āhānīva sūrio vāsarāṇi. *spring.*

bhakṣīmāhi: s ao. op. of *bhaj share*. *pītrīasya iva*: because Soma is regarded as a father, cp. 4 b. *Sōma rājan*: being a single voc. (*rājan* is in apposition), *Sōma* alone is accented (p. 465, 18). *prā nas*: cp. 4 d. *tārīs*: cp. 4 d. *āhāni*: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्य । नः । स्वस्ति ।
 तव ससि ब्रत्याऽस्वस्व विद्धि । तव । ससि । ब्रत्याः । तस्व । विद्धि ।
 अलर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
 मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुऽकामम् । परा ।
 दाः ॥

8 *Sōma rājan, mṛlāyā naḥ su-* *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
tāva smasi vratīās: tāsyā vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
ālartī dākṣa utā manyūr, Indo; *according to the desire of our*
mā nō aryō anukāmam parā *foe.*
dāḥ.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. *svasti*: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = *su + asti* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi*: 1. pl. pr. of *as be*. *tāsyā*: with *vid*

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *ślarti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नक्षत्रः सोम गोपा त्वम् । हि । नः । त्वः । सोम । गोपाः ।
 गर्त्रिगात्रे निषसत्या नृचक्षाः । गर्त्रिगात्रे । निऽससत्य । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम व्रतानि यत् । ते । वयम् । प्रऽमिनाम । व्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hí nas tanúas, Soma, gopá, *Since thou art the protector of*
 gātre-gātre niṣasátthā nṛcākṣāḥ. *our body, O Soma, thou as sur-*
 yát te vayám pramināma vra- *veyor of men hast settled in*
 tāni, *every limb. If we infringe thine*
 sá no mṛḷa suṣakhá, deva, vá- *ordinances, then be gracious to us*
 syah. *as our good friend, O god, for*
higher welfare.

tanúas: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhá*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣakhā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सखा सचेय ऋदूदरेण । सखा । सचेय ।
 यो मा न रिषेद्वर्य पीतः । यः । मा । न । रिषेत । हरिऽअश्व ।
 अयं यः सोमो न्यधाञ्छे पीतः ।
 तस्मा इन्द्रं प्रतिरमेत्यायुः ॥ अयम् । यः । सोमः । नि । अधाञ्छि ।
 अस्मे इति ।
 तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

10 rdūdāreṇa sākhiā saceya,
yó mā ná riṣyed, dhariaśva,
pītāh.
ayám yá sómo niádhāyi asmé,
tásmā índraṃ pratíram emi
áyuḥ.

*I would associate with the whole
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
cp. tvám nas tanvò gopāh in 9 a. sākhyā: 99, 2. yó ná riṣyet:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
dhā put; this (like prāgās in 2 a) is irregularly analysed in the
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:
loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratíram: acc. inf. of tṛ cross (p. 336, 2 a) governing
the acc. áyus (cp. 11 d). tásmāi: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुरनि॒रा अ॒मीवा॒
नि॒रत्र॒सन्तमि॒षीची॒रभै॒षुः ।
आ सोमो॑ अ॒स्माँ अ॒रुह॒दिहा॑या॒
अ॒गन्म॒ यच॑ प्र॒तिर॒न्त आ॒युः ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अ॒मीवाः ।
निः । अ॒त्र॒सन् । तमि॒षीचीः । अ॒भै॒षुः ।
आ । सोमः । अ॒स्मान् । अ॒रुह॒त् । वि॒
हा॒याः ।

अ॒गन्म॒ । यच॑ । प्र॒तिर॒न्ते । आ॒युः ॥

11 ápa tyá asthur ánirā, ámivā
nir atrasan, támiṣicīr ábhaiṣuḥ.
á sómo asmā́m aruhad viháya:
áganma yátra pratiránta áyuḥ.

*Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támiṣicīis: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in

sāc added to *tāmis* (in *tāmis-rā darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ābhaisur*: s ao. of *bhī fear*. *ā aru-hat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *āganma yātra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः। नः। इन्द्रः। पितरः। हृत्सु। पीतः।
 ऽमर्त्यो मर्त्यो आविविश। अमर्त्यः। मर्त्यान्। आऽविविश।
 तस्मै सोमाय हविषा विधेम तस्मै। सोमाय। हविषा। विधेम।
 मृळीके अस्व सुमतौ स्याम॥ मृळीके। अस्व। सुऽमतौ। स्याम॥

12 yó na indur, pitaro, hr̥tsú pītó, *The drop drunk in our hearts,*
 ámartio mártiām āvivéśa, *O Fathers, that immortal has*
 tásmāi Sómāya haviṣā vidh- *entered us mortals, to that Soma*
 ema: *we would pay worship with obla-*
 mṛṣīké asya sumatáu siāma. *tion; we would abide in his mercy*
and good graces.

pitaras: the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hr̥tsú pītáḥ*: cp. 2 a *antás ca prágāḥ* and 10 c *yáḥ sómo niádhyai asmé*.

१३ त्वं सोम पितृभिः संविद्मानो त्वम्। सोम। पितृभिः। समऽविद्मानः।
 ऽनु द्यावापृथिवी आ ततन्व। अनु। द्यावापृथिवी इति। आ। ततन्व।
 तस्मै त इन्द्रो हविषा विधेम तस्मै। ते। इन्द्रो इति। हविषा। विधेम।
 वयं स्याम पतयो रयीणाम॥ वयम्। स्याम। पतयः। रयीणाम॥

13 tuám, Soma, pitṛbhiḥ samvid- *Thou, O Soma, uniting with the*
 ānó, *Fathers, hast extended thyself over*
 ānu dyāvāpṛthivī ā tatantha. *Heaven and Earth. To thee as*
 tásmāi ta, Indo, haviṣā vidh- *such, O Indu, we would pay*
 ema: *worship with oblation: we would*
 vayám siāma pátayo rayīṇām. *be lords of riches.*

sam-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विदथम् । आ । वदेम् ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īśata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayām Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वःवित । आ । विश् । नृचक्षाः ।
 त्वं न इन्द्र ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvid. ā viśā nṛóaksāḥ. *art a finder of light. Do thou, as*

tuám na, Inda, ūtibhiḥ sajósāḥ *surveyor of men, enter us. Do*
 pāhi paścātād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with sajósās. utá vā: or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवर्तो महीरनु ।	परेयिवांसम् । प्रवतः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
विवस्वतं संगमनं जनानां	विवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषा । दुवस्व ॥

1 pareyivāmsam pravāto mahīr
 ānu,
 bahúbhyah pánthām anupaspaś-
 ānām,
 Vaivasvatām saṁgāmanam jā-
 nānām,
 Yamām rājānam haviṣā du-
 vasya.

*Him who has passed away along
 the mighty steep and has spied out
 the path for many, him the son of
 Vivasvant, the assembler of people,
 Yama the king, do thou present
 with oblation.*

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam. (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātrā rājā Vaivasvató, yātrāvaródhanaṁ divāḥ . . tatra mām amṛtaṁ kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of mātā great. pánthām: 97, 2 u. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahó jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṁgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद

यमः । नः । गतुम् । प्रथमः । विवेद ।

निषा गव्यूतिरपमर्तवा च ।

न । एषा । गव्यूतिः । अपमर्तवै । कु इति ।

यत्रा नः पूर्वे पितरः पर्युर

यत्र । नः । पूर्वे । पितरः । पर्युर्युः ।

एना जज्ञानाः पथ्याञ्च नृ स्वाः ॥

एना । जज्ञानाः । पथ्याः । अन् । स्वाः ॥

2 Yamó no gātūm prathamó vi-
 veda:

*Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

naśā gavyūtir apabhartavā u.

yātrā naḥ pūrve pitāraḥ pa-
 reyūr,

enā jajñānāḥ pathiā ānu svāḥ.

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid. *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **āpa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yātra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **enā** and **jajñānās**. The former word is probably corr. to **yātra**, and the latter the frequent pf. pt. **Ā.** of *jan generate*. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**enā**),' because Yama found it for them. **svās :** *by their own paths*, each by his own, each going by himself.

३ मातली कवैर्यमो अङ्गिरोमिर्
बृहस्पतिर्ऋक्मिवावृधानः ।
याँश्च देवा वावृधुर्ये च देवान
स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कवैः । यमः । अङ्गिरः ऽमिः ।
बृहस्पतिः । ऋक् ऽमिः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mātali Kavyāir, Yamó Āngiro-
bhir,
Bṛhaspátir Ṛkva**b**hir vāvṛdhā-
nāḥ,
yā́mś ca devā vāvṛdhúr, yé ca
devān,
svāhā anyé, svadháyānyé mad-
anti.

Mātali having grown strong with
the Kavyas, Yama with the Āngi-
rases, Bṛhaspati with the Ṛkvans,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Svāhā, others in the offering to the
dead.

Mātali : mentioned only here ; one of seven m. stems in ī (100, 1 b). **Sāyana** thinks this means Indra because that god's charioteer (in later times) is **mātali** and therefore **mātali** (N. of **mātalīn**) is 'he who is accompanied by **mātali**'; but the accent of words in in is invariably on that syllable (p. 454 B a). **Kavyāis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Bṛhaspati (who exclusively is called Āngirasá). Ākvabhis: another group of ancestors; cp. *sá fkvatā gaṇéna he* (Bṛhaspati) *with the singing host* (iv. 50, 5). *vāṛdhānás*: by means of oblations. *yámé ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *svāhā anyé*: some, by their association with the gods, rejoice in the call *svāhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

३ हुमं यम प्रस्तरमा हि सीदा- हुमम् । यम् । प्रस्तरम् । आ । हि । सीद ।
 क्षिरोभिः पितृभिः संविदानः । अक्षिरोभिः । पितृभिः । समं विदानः ।
 आ त्वा मन्त्राः कविश्रुता वहन्स्व आ । त्वा । मन्त्राः । कविश्रुताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 *imám, Yama, prastarám á hí* Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirascas, the fathers.
nāḥ. Let the spells recited by the seers
á tvā mántrāḥ kaviśastá vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
ená, rájan, haviṣā mādayasva.

á sída: 2. s. ipv. of *sad sit* w. acc. *hí*: p. 252, 2; cp. p. 167, B. *pitṛbhis*: apposition to *Āngirobhis* (cp. 3 a). *samvidánás*: pr. pt. A. of 2. *vid find* according to the root class (158 a a). *kavi-śastás*: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. *ená*: here (cp. 2 d) inst. of *ena* (112 a) agreeing with *haviṣā*; accented because beginning the Páda (and always as an adv., cp. 2 d). *mādayasva*: with inst., cp. *madanti* in 3 d.

५ अक्षिरोभिरा गंहि यच्चियेभिर यम वैरूपैरिह मादयस्व । अक्षिरोभिः । आ । गंहि । यच्चियेभिः ।
 यम वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते विवस्वन्तम् । ऊवे । यः । पिता । ते ।
 ऽस्मिन्ने बर्हिषा निषद्य ॥ अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāir ihā māda- Āngirases; O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vīvasvantam huve, yāh pitā te, call Vivasvant who is thy father,
asmin yajñē barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root *ao.* ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū* call. *yās*: supply *āsti*. *e* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad* sit; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवग्वा अङ्गिरसः । नः । पितरः । नवऽग्वाः ।
 अथर्वाणो भृगवः सोम्यासः । अथर्वाणः । भृगवः । सोम्यासः ।
 तेषां वयं सुमतौ यज्ञियांनाम् तेषाम् । वयम् । सुऽमतौ । यज्ञियांनाम् ।
 अपि मद्दे सौमनसे स्वाम ॥ अपि । मद्दे । सौमनसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Nāvagas, the Atharvans, the
saḥ: Bhrgus, the Soma-loving: we would
tēṣām vayām sumatāu yajñī- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadre saumanasē siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. *Nāvagvās &c.*, names of ancient priestly families. *āpi syāma* to be taken together ; *āpi* as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वैर्मि
यत्रा नः पूर्वे पितरः पर्युः ।
उभा राजाना स्वधया मदन्ता
यमं पश्यासि वरुणं च देवम् ॥

प्र। इहि। प्र। इहि। पथिभिः। पूर्वैर्मिः।
यत्र। नः। पूर्वे। पितरः। पराऽयुः।
उभा। राजाना। स्वधया। मदन्ता।
यमम्। पश्यासि। वरुणम्। च। देवम् ॥

7 *préhi, préhi pathibhiḥ pūrvī-* *Go forth, go forth by those*
bhir, *ancient paths on which our fathers*
yātrā naḥ pūrve pitáraḥ pa- *of old have passed away. Thou*
reyūḥ. *shalt see both kings rejoicing in the*
ubhā rājānā svadháyā mād- *offering to the dead, Yama and*
antā, *Varuṇa the god.*
Yamám paśyāsi Váruṇam ca
devám.

préhi préhi : addressed to the dead man ; note that this repeated *cd. vb.* is not treated as an *Āmreḍita* ; in fact only one repeated verbal form is so treated in the RV., viz. *piba-piba* (p. 282, *g*). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. *pūrve* : *prn. adj.* (p. 116). *rājānā* : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). *svadháyā* : cp. 3 d. *paśyāsi* : 2. s. pr. sb. of *paś* see (cp. p. 353).

८ सं गच्छस्व पितुभिः सं यमेनै-
ष्टापूतेन परमे व्योमन् ।
हित्वायावदं पुनरस्तमेहि
सं गच्छस्व तन्वा सुवर्चाः ॥

सम्। गच्छस्व। पितुभिः। सम्। यमेनै।
इष्टापूतेन। परमे। व्योमन्।
हित्वायं। अस्तमम्। पुनः। अस्तम्। आ।
इहि।
सम्। गच्छस्व। तन्वा। सुवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām *Unite with the Fathers, unite*
 Yaména, *with Yama, with the reward of thy*
 iṣṭāpūrténa paramé vioman. *sacrifices and good works in the*
 hitváyāvadyām púnar ástam *highest heaven. Leaving blemish*
 éhi : *behind go back to thy home ; unite*
 sām gachasva tanúā suvárcāḥ. *with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mādhye divāḥ in x. 15, 14. vioman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvá suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

९ अ॒पे॒त॒ वी॒त॒ वि च॑ सर्प॒तातो॒ अ॒प॒ । इ॒त॒ । वि॒ । इ॒त॒ । वि॒ । च॒ । स॒पे॒त॒ ।
 ऽस्मा॒ ए॒तं पि॒तरौ॒ लो॒कम॑क्र॒न् । अ॒तः॑ ।
 अ॒हो॒मि॒र॒द्भि॒र॒क्तु॒भि॒र्व्य॑क्तं॒ अ॒स्मै । ए॒तम् । पि॒तरः॑ । लो॒कम् । अ॒क्र॒न् ।
 य॒मो द॑दा॒त्यव॑सान॒मस्मै॑ ॥ अ॒हः॑ऽमिः । अ॒तः॑ऽमिः । अ॒तुः॑ऽमिः । वि॒
 ऽच॑क्तम् ।
 य॒मः । द॑दा॒ति॒ । अ॒व॑ऽसान॒म् । अ॒स्मै ॥

9 ápeta, víta, ví ca sarpatáto : *Begone, disperse, slink off from*
 asmá etám pitáro lokám akran. *here: for him the Fathers have*
 áhobhir adbhír aktúbhir ví- *prepared this place. Yama gives*
 aktam *him a resting-place distinguished*
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are

described, yātra jyótir ájasraṃ, tásmin mām dhehi amṛte lóke where there is eternal light, in that immortal world place me (7), and yātra amúr yahvátir ápas, tátra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal (8). aktūbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

- १० अति द्रव सारमेयौ श्वानौ अति । द्रव । सारमेयौ । श्वानौ ।
 चतुरक्षौ श्वलौ साधुना पथा । चतुःक्षौ । श्वलौ । साधुना । पथा ।
 अथा पितृन्सुविद्वान् उपेहि अथ । पितृन् । सुविद्वान् । उपे । इहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

- 10 áti drava sārameyáu śvánau, Run by a good path past the two
 caturakṣáu śabá Lau sādhnā sons of Saramā, the four-eyed,
 pathá; brindled dogs; then approach the
 áthā pitṛn suvidātrām úpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamādam mād- the same feast as Yama.
 anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

- ११ यी ते श्वानौ यम रक्षितारौ यी । ते । श्वानौ । यम् । रक्षितारौ ।
 चतुरक्षौ पथिरक्षौ नृचक्षौ । चतुःक्षौ । पथिरक्षौ इति पथिरक्षौ ।
 नृचक्षौ ।

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣāu pathirākṣī nṛcākṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamivām ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcākṣasau: as Yama's messengers (cp. 12 b). b is a Jagati (cp. 10 b). enam: the dead man. dehi (2. s. ipv. of dā give): that they may guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

१. उरुणसावसुतृपा उदुम्बलौ उरुऽनसौ । असुऽतृपौ । उदुम्बलौ ।
 यमस्य दूती चरतो जनाँ अनु । यमस्य । दूती । चरतः । जनाँ । अनु ।
 तावस्मभ्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमदेह मद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । मद्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamasya dūtāu carato jānām two as messengers of Yama wander
 ānu; among men ; may these two give us
 tāv asmābhyam drśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyéhā bhad- we may see the sun.
 rām.

urū-ṇasáu: the second syllable is metrically lengthened ; on the cerebralization of the dental n see 65 b ; here we have the normal use of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-scented. asutṛpā u-: on the Sandhi see 22 ; the literal meaning *delighting in lives* implies *delighting in taking them*, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf. with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā* *give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्
अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।
यमाय । जुहुत । हविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निदूतः । अरंक्षतः ॥

13 *Yamāya sōmaṃ sunuta,*
Yamāya juhutā haviḥ;
Yamam ha yajñō gachati,
Agnidūto āramkṛtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* *sacrifice* addressed to those officiating at the sacrifice. *Yamam*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवद्विर्
जुहोत प्र च तिष्ठत ।
स नो देवेषु यमद्
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।
जुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 *Yamāya ghṛtavad dhavir*
juhōta, prā ca tiṣṭhata;
sā no devēṣu ā yamad,
dīrghām āyuh prā jīvāse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣāu pathirākṣī nṛcākṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamivám ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcā-
 kṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
 enam: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

- १० उरूणसावसुतृपा उदुम्बलौ उरूणसौ । असुतृपौ । उदुम्बलौ ।
 यमस्य दूतौ चरतो जनाँ अनु । यमस्य । दूतौ । चरतः । जनाँ । अनु ।
 तावत्सम्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमदेह मद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । मद्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamasya dūtāu carato jānām two as messengers of Yama wander
 ānu; among men ; may these two give us
 tāv asmābhyam dṛśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyéhā bhad- we may see the sun.
 rām.

urū-ṇasáu: the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-
 scented. asutṛpā u-: on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. udumbaláu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dūtáu, for ā, shows the same irregularity as in the preceding stanzas. caratas: in order to seek out the lives of those about to go to the abode of Yama. asmābhyam: dat. pl. of ahám. drśáye: dat. inf., with attracted acc. (200 B 4). dātām: 3. du. ipv. root ao. of dā give; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमार्य जुहुता हविः ।
यमं ह यज्ञो गच्छत्
अग्निदूतो अरक्षतः ॥

यमाय । सोमम् । सुनुत ।
यमार्य । जुहुत । हविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निदूतः । अरम्क्षतः ॥

13 Yamāya sōmam sunuta,
Yamāya juhutā haviḥ;
Yamām ha yajñō gachati,
Agnidūto āramkṛtaḥ.

*For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.*

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of hu sacrifice addressed to those officiating at the sacrifice. Yamām: acc. of the goal (197, 1; cf. 204, 1 b). Agnidūtas: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमार्य घृतवद्विर्
जुहोत प्र च तिष्ठत ।
स नो देवेषु यमद्
दीर्घमायुः प्र जीवसे ॥

यमार्य । घृतवत् । हविः ।
जुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghṛtavad dhavīr
juhōta, prā ca tiṣṭhata;
sá no devéṣu ā yamad,
dīrghám āyuh prā jīvāse.

*To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.*

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devēṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजैभ्यः

पूर्वैभ्यः पथिष्ठज्ञः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतन ।

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः । पथिष्ठज्ञः ॥

15 Yamāya mādhumattamaṁ

rājñe havyāṁ juhótana.

idāṁ náma ṛṣibhyaḥ pūrvajé-
bhiaḥ,

pūrvēbhyaḥ pathikṛdbhiaḥ.

To Yama the king offer the most
honied oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the road of the Fathers). This stanza is a Bṛhatī in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ चिकद्रुकेमिः पतति

षकुर्नीरेकमिद्वहत् ।

त्रिष्टुब्गायत्री छन्दांसि

सर्वा ता यम आहिता ॥

त्रिऽकद्रुकेमिः । पतति ।

षट् । उर्वीः । एकम् । इत् । वृहत् ।

त्रिऽस्तुप् । गा॒य॒त्री । छन्दांसि ।

सर्वा । ता । यमे । आ॒हिता ॥

16 trikadrūkebhiḥ patati.

śāl urvīr, ékam id bṛhāt,
triṣṭúb, gāyatrī, ohándāṃsi,
sárvā tā Yamá āhitā.

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭubh, gāyatrī and (the
other) metres, all these are placed
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrūkebbhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrūkeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadrūka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāl urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tistró dyávaḥ níhitā antár asmin, tistró bhúmīr úparāḥ, śāḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śāl imā rájāṃsi . . kím ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

PITĀRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛguś and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परास	उत् । ईरताम् । अवरे । उत् । परासः ।
उमध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 úd iratām ávara, út párasa,
 ún madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 ásum yá iyúr avṛkā ṛtajñās,
 té nō avantu pitāro háveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd iratām : note that *cd.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. **ávare** (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitṛs* dwelling in the three divisions of the world, earth, air, heaven (cp. *yé pāṛthive rājasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). **Sāyana** thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by *pūrvāsas* and *ūparāsas*. **ásuṃ** : life in the heavenly world, immortal life (the *Pitaras* are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. **īyur** : 3. pl. pf. act. of *i go*.

२ इदं पितृभ्यो नमो अस्त्वय	इदम् । पितृभ्यः । नमः । अस्तु । अय ।
ये पूर्वासो य उपरास इयुः ।	ये । पूर्वसः । ये । उपरासः । इयुः ।
ये पार्थिवे रजस्या निषत्ता	ये । पार्थिवे । रजसि । आ । निःसत्ताः ।
ये वा नूनं सुवृजनासु विवृ ॥	ये । वा । नूनम् । सुवृजनासु । विवृ ॥

2 idám pitṛbhyo námō astu adyá,	<i>Let this obeisance be made to-day</i>
yé pūrvāso, yá ūparāsa īyúḥ;	<i>to the Fathers who have departed</i>
yé pāṛthive rājasi á niṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnám suvrjānāsu vikṣú.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

pūrvāsas : in x. 14, 2. 7 the *prn.* form *pūrve* is used (see 120, 2). **īyūr** : in x. 14, 2. 7 the more distinctive *cd.* *pareyūr* appears. **á niṣattās** (pp. of *sad sit*, cp. 67 a, b; cp. *á niṣádya* in x. 14, 5). **pāṛthive rājasi** : in the atmospheric region above the earth; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. **suvrjānāsu vikṣú** : cp. the frequent *mānuṣīṣu vikṣú* *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्व
भजन्त पितृस्त इहागमिष्ठाः ॥

आ । अहम् : पितृन् । सुविदत्रान् ।
अवित्सि ।
नपातम् । च । विक्रमणम् । च । वि-
ष्णोः ।
बर्हिषदः । ये । स्वधया । सुतस्व ।
भजन्त । पितृः । ते । इह । आगमिष्ठाः ॥

3 āhām pitṛn suvidātrāṁ avitsi,
nāpātaṁ ca vikramaṇaṁ ca
Viṣṇoḥ :
barhiṣādo yé svadhāyā sutāsya
bhājanta pitṛs, tā ihāgami-
ṣṭhāḥ.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. Ā. s. ao. of 2. vid find); = I have induced to come to this offering. nāpātaṁ: it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātaṁ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvāṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātaṁ (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9 c) Agni is invoked to come with the Fathers: āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa: Viṣṇor (= yajñasya) nāpātaṁ (= vināśābhāvam) the non-destruction of the sacrifice. vikramaṇaṁ: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitṛs: gen. of pitṛ (p. 81). ā-gamiṣṭhās: accent, p. 458, 9 A b.

४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।
 इमा ते हव्या चक्षमा जुषध्वम् । इमाः । वः । हव्या । चक्षम् । जुषध्वम् ।
 त आ गतावसा शन्तेना- ते । आ । गत । अवसा । शम् । शन्तेन ।
 या नः शं योररूपो दधात ॥ अथ । नः । शम् । योः । अरूपः । दधातु ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strewn,*
 imā vo havyā cakṛmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*
 āthā naḥ śāṃ yōr arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: hither; the vb. ā gata come is easily to be supplied from c. cakṛmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: as such, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहताः पितरः सोम्यासौ उपहताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्त्व- ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strewn; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru hear.

६ आ॒च्या॒ जानुं॑ दक्षि॒णतो॑ नि॒षद्ये॒-
मं य॒क्ष्मभि॑ गृणीत॒ विश्वे॑ ।
मा हिंसि॒ष्ट पित॑रः केन॒ चित्तो॑
यद्वा॒ आगः॑ पु॒रुषता॑ करा॒म ॥

आ॒ऽअ॒च्यं । जानुं॑ । दक्षि॒णतः॑ । नि॒ऽसद्ये॑ ।
इ॒मम् । य॒क्ष्मम् । अ॒भि । गृणी॑त । विश्वे॑ ।
मा । हिंसि॒ष्ट । पि॒तरः॑ । केन॑ । चि॒त् । नः॑ ।
यत् । वः॑ । आगः॑ । पु॒रुषता॑ । करा॒म ॥

6 ācyā jānu, dakṣiṇatō niṣādya,
imāṃ yajñām abhī grṇīta vīśve;
mā himsiṣṭa, pitarah, kēna cin
no,
yād va āgaḥ puruṣātā kārāma.

*Bending the knee, sitting down
to the south do ye all greet favour-
ably this sacrifice; injure us not,
O Fathers, by reason of any sin
that we may have committed against
you through human frailty.*

ā-acyā (gd. of ac bend): note that the suffix -ya is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitaraś. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of hims injure. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रुणी॑नामु॒पस्थे॑
र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ पि॒तर॑स्त॒स्य व॒स्वः
प्र य॒क्ष्म त इ॒होर्जं॑ द॒धात॑ ॥

आसी॑नासः । अ॒रुणी॑नाम् । उ॒प॒ऽस्थे॑ ।
र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्य । व॒स्वः ।
प्र । य॒क्ष्म । ते । इ॒ह । ऊ॒र्जम् । द॒धात॑ ॥

7 āsīnāso aruṇinām upāsthe
rayim dhatta dāśuṣe mārtyāya.

*Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-*

putrēbhīḥ, pitaras, tāsya vās- *shipping mortal. To your sons, O*
 vah *Fathers, present a share of those*
 prā yachata; tā ihórjaṃ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāśas: irr. pr. pt. *Ā. of ās sit: 158 a.* aruṇīnām: aruṇā *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns.* dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vāsvah: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासौ ये । नः । पूर्वे । पितरः । सोम्यासः ।
 ऽनुहिरि सोमपीथं वसिष्ठाः । अनुऽऊहिरि । सोमऽपीथम् । वसिष्ठाः ।
 तेभिर्द्यमः संरराणो हवींश्च तेभिः । द्यमः । समऽरराणः । हवींषि ।
 उश्नुशङ्गः प्रतिकाममन्तु ॥ उश्नु । उश्नुऽभिः । प्रतिऽकामम् । अन्तु ॥

8. yé naḥ pūrve pitarāḥ somiāso, *Those forefathers of ours, the*
 anūhiré somapīthām Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhir Yamāḥ samrarāṇó hav- *fare after him to the Soma-*
 iṃṣi, *draught, with them let Yama,*
 uśānn uśādbhiḥ, pratikāmām *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the cager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. samrarāṇās (pf. pt. *Ā. of rā give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुदेवचा जेहमाना ये । ततृषुः । देवऽचा । जेहमानाः ।
 होचाविदः सोमंतष्टासो अर्कैः । होचाऽविदः । सोमऽतष्टासः । अर्कैः ।

आग्नें याहि सुविदत्रैर्भिर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसङ्गिः ॥

आ । अग्ने । याहि । सुविदत्रैभिः ।
अर्वाङ् ।
सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

- 9 yé tātrṣūr devatrā jēhamānā, Who, gasping, have thirsted
hotrāvidaḥ stōmataṣṭāsō arkāiḥ : among the gods, knowing oblations,
āgne yāhi suvidātrebhir arvān having praise fashioned for them
satyāiḥ kavyāiḥ pitṛbhir ghar- with songs : with them the bountiful
masādbhiḥ. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣūr : pf. of trṣ, with long red. vowel (189, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-ṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = ṣṭā-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis : to be taken with the preceding word = *by means of songs*. arvān : 93 b. kavyāis : this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyā-tā wisdom) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). ghar-masādbhis : probably in heaven ; cp. x. 16, 10, sā gharmām invāt paramē sadhāsthe : *may he* (Agni) *further the gharmā in the highest abode* ; this word as well as jēhamānās may be intended to contrast with tātrṣūr ; cp. vii. 103, 9.

१० ये सत्यासौ हविरदौ हविष्या
इन्द्रेण देवैः सरथं दधानाः ।
आग्नें याहि सहस्रं देववन्दैः
परैः पूवैः पितृभिर्घर्मसङ्गिः ॥

ये । सत्यासः । हविःऽअदः । हविःऽपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देवऽवन्दैः ।
परैः । पूवैः । पितृभिः । घर्मसत्भिः ॥

- 10 yé satyáso havirádo haviṣpá *They who are true, eating the*
 Índreṇa deváiḥ sarátham dá- *oblation, drinking the oblation,*
 dhānāḥ, *having the same car with Indra*
 ágne yāhi sahásram devavan- *and the gods, with those thousand*
 dáih *god-praising remote forefathers that*
 páraiḥ pūrvaiḥ pitṛbhir gharma- *sit at the heating vessel, come, O*
 sádbhiḥ. *Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. A. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. A. would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratnā *remote, ancient deeds* opposed to ávarāsas *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छतुः । अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छतुः ।
 सदःसदः सदत सुप्रणीतयः । सदःसदः । सदत । सुऽप्रनीतयः ।
 अत्ता हवींषि प्रयंतानि बर्हिष्युः । अत्त । हवींषि । प्रयंतानि । बर्हिषि ।
 अथा रयिं सर्ववीरं दधातन ॥ अथ । रयिम् । सर्वेऽवीरम् । दधातन ॥

- 11 Ágniṣvāttāḥ pitara, éhá ga- *Ye Fathers that have been de-*
 chata; *voured by fire come hither; sit you*
 sádah-sadah sadata, supraṇī- *down each on his seat, ye that have*
 tayah; *good guidance; eat the oblations*
 attá havimṣi práyatāni barhíṣi; *proffered on the strew; then bestow*
 áthā rayim sárvavīram dadhā- *wealth accompanied entirely by*
 tana. *strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇīṭayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्ने ईक्षितो जातवेदो त्वम् । अग्ने । ईक्षितः । जातवेदः ।
 स्वाङ्दव्यानि सुरभीणि हृत्वी । अवाङ् । ह्व्यानि । सुरभीणि । हृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अचन् प्र । अदाः । पितृभ्यः । स्वधया । ते ।
 अद्धि त्वं देव प्रयता हवींषि ॥ अचन् ।
 अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

12 tuām, Agna, īlitó, jātavedo, Thou, O Agni, having been im-
 ávāḍ ḍhavyāni surabhīni hṛtvī. plored, O Jātavedas, hast conveyed
 prādāḥ pitṛbhyah; svadhāyā tē the oblations, having made them
 akṣann; fragrant. Thou hast presented
 addhī tvām, deva, prāyatā hav- them to the Fathers; with the
 īṃṣī. funeral offering they have eaten
 them; do thou, O god, eat the
 oblations proffered.

īlitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimū jātavedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyaṇa** here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāt**: 2. s. s ao. of **vah** *carry* (144, 5). **ḍhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī**: 2. s. ipv. of **ad** *eat*.

- १३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 याँय विस्र याँ उ च न प्रविस्र । यान् । च । विस्र । यान् । कुं इति । च । न ।
 त्वं वैत्य यति ते जातवेदः प्रविस्र ।
 स्वधाभिर्द्युञ्जं सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातवेदः ।
 स्वधामिः । यज्ञम् । सुकृतम् । जुषस्व ॥

- 13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yámś ca vidmá yām̐ u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yáti té, jātavedaḥ; not, thou knowest how many they
 svadhābhir yajñām sūkṛtam are, O Jātavedas; enjoy the sacri-
 juṣasva. fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the 1. pl. pr. is vidmās. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25, f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

- १४ ये अग्निर्दग्धा ये अन्नमिर्दग्धा ये । अग्निर्दग्धाः । ये । अन्नमिर्दग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथावशम् । तन्वम् । कल्पयस्व ॥

- 14 yé Agnidagdhā yé ānagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mādhye divāḥ svadhāyā mādā- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébbhiḥ suarāḥ āsunītim etām thou with them fit his body accord-
 yathāvaśām tanvām kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé ānagnidagdhāḥ: that is, buried. mādhye divāḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarát*: as sovereign lord who acts according to his will (*yathāvaśám*); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body* of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśám tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśám tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhir vahanaṃ sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsuntim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the *spirit* (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new *body* (*tanū*); cp. x. 14, 8 cd: *āstam ohi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣās*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रविपा मां बृहतो मादयन्ति	प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातेजा हरिणे वर्वृतानाः ।	प्रवातेजाः । हरिणे । वर्वृतानाः ।

सोमस्वेव मौजवतस्य भवो सोमस्वऽहव । मौजऽवतस्य । भवः ।
विभीर्दको जागृविर्मह्यमहान् ॥ विऽभीर्दकः । जागृविः । मह्यम् । अहान् ॥

1 prāvepā mā bṛható mādayanti The dangling ones, born in a
pravātejā īriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhīdako jāgrvir máhyam the Soma from Maujavant, the en-
achān. livening Vibhīdaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from
Mount Maujavant as the best. achān: 3. s. s ao. of chand (p. 164, 5).
Verbs meaning to please take the dat. (p. 311 h).

२ न मां मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
चक्ष्याहर्मेकपरस्य हेतोर् सित ।
अनुव्रतामप जायामरोधम् ॥ अचक्ष । अहम् । एकऽपरस्य । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīḷa eṣā: She does not scold me, she is
śivā sākhibhya utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣāsyāhām ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīḷa: pf. of hīḷ be angry (cp.
p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: accord-
ing to the accent this is a Tp. adj., exceeding by one, alluding to an
unlucky throw (called kali) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over). āpa arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.

३ द्वेष्टि श्वश्रूरपं जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्डितारम् । न । नाथितः । विन्दते । मर्डितारम् ।
 अश्वस्यैव जरतो वस्यस्य अश्वस्यैव । जरतः । वस्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 naddhi; *wife drives me away: the man in*
 ná nāthitó vindate marditā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 áśvasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsyā bhó- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. áśvasya_iva: agreeing with kitavāsyā. jāratas: pr. pt. of jī waste away. kitavāsyā bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधृदने वाज्यवचः । यस्य । अगृधत् । वेदने । वाजी । अबः ।
 पिता माता भ्रातर एनमाङ्गर् पिता । माता । भ्रातरः । एनम् । आङ्गः ।
 न जानीमो नयता वद्धमेतम् ॥ न । जानीमः । नयत । वद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yasyāgrdhat védane vājí akṣāḥ. *for whose possessions the victorious*
 pitā mātā bhrátara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 etám'. *not, lead him away bound'.*

ágrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājí: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441. line 2). *baddhām* : as a debtor.

यदादीध्ये न दंविषाण्येभिः । यत् । आदीध्ये । न । दंविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्तभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्ताश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम् । अक्रत ।
 एमीदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जारिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sākhibhyaḥ',
 niuptās ca babhrāvo vācam ākrataṁ,
 émiḍ eṣāṁ niṣkṛtām jāriṇīva. When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye: 1. s. pr. *Ā.* of *dhī* think. *daviṣāṇi* : iṣ ao. sb. of *du* go (of which other forms occur in the *AA.* and the *YV.*); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from *div* play (like *a-ṣṭhaviṣam*, in a *Sūtra*, from *ṣṭhiv* spit). *ebhis* : with the friends. *āva hīye* : ps. of 1. *hā* leave; I am left behind with abl. (cp. 201 A 1). *uptās* : pp. of *vap* strew. *ākrata* : 3. pl. *Ā.* root ao. of *kr*, accented because still dependent on *yád*. Here we have a *Jagatī Pāda* interposed in a *Triṣṭubh stanza* (cp. p. 445, f. n. 7); the same expression, *vācam ākrata*, by ending a *Pāda* in *vii.* 103, 8 produces a *Jagatī Pāda* in a *Triṣṭubh stanza*. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the *Pāda* (cp. i. 35, 6 a); *viii.* 29, 6 a; see p. 23, f. n. 1). *émi id* : I go at once (p. 218). *eṣām* : of the dice.

६ सभामेति कितवः पृक्मानो सभाम् । एति । कितवः । पृक्मानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अख्य वि तिरन्ति कामं अचासः । अख्य । वि । तिरन्ति । कामम् ।
 प्रतिदीन्ने दधत् आ कृतानि ॥ प्रतिदीन्ने । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,
jeṣyāmīti, tanvā śūśujānaḥ.
akṣāśo asya vi tiranti kāmam,
pratidivne dādhatā ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tī cross. pratidivān: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dādhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो
निष्ठत्वा नस्तपनास्तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो
मध्वा संपृक्ताः कितवस्व वर्हणा ॥

अचासः । इत् । अकुशिनः । निऽतोदिनः ।
निऽकृत्वा नः । तपनाः । तापयिष्णवः ।
कुमारऽदेष्णाः । जयतः । पुनऽह्नः ।
मध्वा । समऽपृक्ताः । कितवस्व । वर्हणा ॥

7 akṣāsa id aṅkuśīno nitodīno,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumārādeṣṇā, jāyataḥ punar-
hāṇo,
mādhvā sāmprktāḥ kitavāsya
barhānā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.
kumārā-deṣṇās: giving gifts and then taking them back like children.
punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-prktās: pp. of pṛc mix.
barhānā: inst. s. (p. 77); with objective gen. (p. 320).

८ चिप॒च्चाशः॑ क्री॒ळति॑ व्रात॑ एषां चि॒प॒च्चाशः॑ । क्री॒ळति॑ । व्रातः॑ । ए॒षाम् ।
 दे॒व इ॒व स॒विता॑ स॒त्यध॑र्मा । दे॒वऽइ॒व । स॒विता॑ । स॒त्यध॑र्मा ।
 उ॒ग्रस्य॑ चिन्म॒न्यवे॑ ना न॑मन्ते॒ उ॒ग्रस्य॑ । चि॒त् । म॒न्यवे॑ । न । न॑म॒न्ते ।
 राजा॑ चिदे॒भ्यो न॑म॒ इत्त॑णोति ॥ राजा॑ । चि॒त् । ए॒भ्यः । न॑मः । इत् ।
 द्र॒णोति॑ ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣām, Their host of three fifties plays
 devā iva Savitā satyādharmaḥ : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhya nāma it kṛṇoti. pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, nāmas : with dat. (p. 311, k and 312, 2 a).

९ नी॒चा वर्त॑न्त उ॒परि॑ स्फुर॒न्त्य॒ नी॒चाः । वर्त॑न्ते । उ॒परि॑ । स्फुर॒न्ति ।
 अ॒ह॒स्तासो॑ ह॒स्त॒वन्तं॑ स॒हन्ते॑ । अ॒ह॒स्तासः॑ । ह॒स्त॒वन्तम् । स॒हन्ते॑ ।
 दि॒व्या अ॒ङ्गारा॑ इ॒रिणे॑ न्यु॒प्ताः॑ दि॒व्याः । अ॒ङ्गाराः॑ । इ॒रिणे॑ । नि॒ऽउ॒प्ताः॑ ।
 शी॒ताः स॒न्तो हृद॑यं नि॒र्द॑हन्ति ॥ शी॒ताः । स॒न्तः । हृद॑यम् । निः । द॒हन्ति॑ ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahastāso hastavantaṁ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe nyūptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayam nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsaḥ*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhānā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnīs, tāsya etē 'ṅgārā yād akṣāḥ the gaming-board is fire, the dice are its coals*.

१० जा॒या त॑प्यति कि॒तव॑स्व॒ ही॒ना । जा॒या । त॑प्य॒ति । कि॒तव॑स्व । ही॒ना ।
मा॒ता पु॒त्रस्व॒ चर॑तः क्त॒ खि॒त् । मा॒ता । पु॒त्रस्व॒ । चर॑तः । क्त॒ । खि॒त् ।
ऋ॒णा॒वा वि॒भ्य॒द्वन॑मि॒ह्म॒मा॒नो॒ ऋ॒ण॒वा । वि॒भ्य॒त् । ध॒न॒म् । इ॒ह्म॒मा॒नः ।
ऽन्ये॒षा॒मस्त॑मु॒प न॑क्तमेति ॥ अ॒न्ये॒षा॒म् । अ॒स्त॑म् । उ॒प । न॑क्त॒म् । ए॒ति ॥

10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
mātā putrāsya cārataḥ kṛvā svit. is grieved, the mother (too) of the
ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
māno, Indebted, fearing, desiring money
anyeṣām āstam ūpa nāktam eti. he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 173, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय॑ कि॒तव॑ त॒तापा॒- स्त्रिय॑म् । दृष्ट्वाय॑ । कि॒तव॑म् । त॒तापा॒ ।
न्ये॒षां जा॒यां सु॒कृतं॑ च योनि॑म् । अ॒न्ये॒षा॒म् । जा॒याम् । सु॒कृत॑म् । च॒ । यो॒-
पूर्वा॑ह्ने अ॒श्वान्यु॑युजे हि व॒भून् नि॑म् ।
सो अ॒भेर॑न्ते वृ॒षलः॑ प॒पाद् ॥ पूर्वा॑ह्ने । अ॒श्वान् । यु॒युजे॑ । हि । व॒भून् ।
सः । अ॒भेः । अ॒न्ते॑ । वृ॒षलः॑ । प॒पाद् ॥

11 striyam drṣṭvāya kitavām ta- It pains the gambler when he
tāpa, sees a woman, the wife of others
anyeṣām jāyām, sūkrtaṁ ca and their well-ordered home. Since
yónim he yokes the brown horses in the

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). *dr̥ṣṭvāya*: gd. of *dr̥ś* see, agreeing with *kitavām* as the virtual subject (210). *striyam* (p. 88, β): *jāyām* as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. *áśvān*: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. *papāda*: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीमहतो गणस्य	यः । वः । सेनाऽनीः । महतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव ।	राजा । व्रातस्य । प्रथमः । बभूव ।
तस्यै ह्यणोमि न धनां रुणद्धि	तस्यै । ह्यणोमि । न । धनां । रुणद्धि ।
दशाहं प्राचीस्तद्वत् वदामि ॥	दश । अहम् । प्राचीः । तत् । चतुतम् ।
	वदामि ॥

12 yó vaḥ senānī maható gaṇásya,	To him who as the general of
rājā vrátasya prathamó ba-	your great throng, as king has
bhūva,	become the first of your host, I
tásmai kṛṇomi, 'ná dhanā ru-	stretch forth my ten fingers—
adhmi';	'I withhold no money—this is truth
dásāham prācis, 'tád ṛtām va-	I say'.
dāmi'.	

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. *dásā kṛṇomi prāciḥ*: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. *prācis*: A. pl. f. of *prāñc*, used predicatively (198, 1). *tásmai*: dat. of advantage (200 B 1). *ná dhanā*

ruṇadhmi : that is, 'I have no money left for you;' these words in sense come after prācis, expressing what is implied by that gesture. rtām : predicative, *I say this as true* (198, 1).

१३ अचैर्मा दीव्यः कृषिमित्कृषस्व
वित्त रमस्व वृद्ध मन्यमानः ।
तत्र गावः कितव तत्र जाया
तत्रे वि चष्टे सवितायमर्यः ॥
अचैः । मा । दीव्यः । कृषिम । इत् । कृषस्व ।
वित्ते । रमस्व । वृद्ध । मन्यमानः ।
तत्र । गावः । कितव । तत्र । जाया ।
तत् । मे । वि । चष्टे । सविता । अयम् ।
अर्यः ॥

13 akṣáir má dīvyah; kṛśīm it 'Play not with dice; ply thy
kṛśasva; tillage; rejoice in thy property,
vitté ramasva, bahú mánya- thinking much of it; there are thy
mānaḥ; cattle, O gambler, there thy wife':
tātra gāvaḥ, kitava, tātra jāyā: this Savitr here, the noble, reveals
tán me ví caṣṭe Savitāyām to me.
aryāḥ.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. dīvyas : 2. s. inj. of div *play* with má (p. 240). ra-
masva : with loc. (204, 1 a). tātra : cattle and wife can be regained
by acquiring wealth. caṣṭe : 3. s. pr. of cakṣ. me : dat. (200 A c).
ayām : as actually present. aryās : noble, as upholder of moral law.

१४ मित्रं कृणुध्वं खलु मृळता नो
मा नो घोरेण चरतामि धृष्णु ।
नि वो नु मन्युर्विशतामरातिर
अन्यो बभूणां प्रसितौ न्वलु ॥
मित्रम् । कृणुध्वम् । खलु । मृळत । नः ।
मा । नः । घोरेण । चरत । अमि । धृष्णु ।
नि । वः । नु । मन्युः । विशताम् ।
अरातिः ।
अन्यः । बभूणाम् । प्रसितौ । नु । अलु ॥

14 mitráṁ kṛṇudhvaṁ khálu, mṛ- Pray make friendship, be gracious
lātā no. to us. Do not forcibly bewitch us
mā no ghorēṇa caratābhī dhr- with magic power. Let your wrath,
ṣṇú. your enmity now come to rest. Let

x. 90, 1]

PURUṢA

195

nī vo nū manyūr viśatām, *another now be in the toils of the*
 āratir. *brown ones.*

anyó babhrūṇām prásitau nū
 astu.

mṛlātā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata_{abhi}: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PÚRUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primæval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the R̥gveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the R̥gveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रक्षः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठद्दशङ्गुलम् ॥

अति । अतिष्ठत् । दशङ्गुलम् ॥

1 sahasraśīrṣā Pūruṣaḥ,

sahasrākṣāḥ, sahasrapāt.

sá bhūmim viśvāto vṛtvā,

āty atiṣṭhad daśaṅgulām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

o 2

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atīṣṭhat: ipf. of sthā stand

१ पुरुष एवेदं सर्वं
यज्ञतं यच्च मर्त्यम् ।
उतामृतत्वस्थेऽशानो
यदन्नैनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।
यत् । मृतम् । यत् । च । मर्त्यम् ।
उत । अमृतत्वस्थ । ईशानः ।
यत् । अन्नैनातिरोहति ॥

२ Pūruṣa evédāṃ sārvaṃ
yád bhūtāṃ yác ca bhāviam.
utāmṛtatvásyéśāno,
yád ánnenātiróhati.

*Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhāvyaṃ: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atīṣṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ánnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods.* In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-
तो व्यायांस पुरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि ॥

एतावान् । अस् । महिमा ।
अतः । व्यायान् । च । पुरुषः ।
पादः । अस् । विश्वा । भूतानि ।
त्रिपात् । अस् । अमृतम् । दिवि ॥

४ etāvān asya mahimā,
áto jyáyāṃś ca Pūruṣaḥ.

*Such is his greatness, and more
than that is Puruṣa. A fourth of*

pādo 'sya víśvā bhūtāni;
tripād asyāmṛtam divi.

*him is all beings, three-fourths
of him are what is immortal in
heaven.*

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas : equivalent to an ab. after the cpv. (201, 3). jyāyāmé ca : on the Sandhi, see 40 a. Pūruṣas : a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam : equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्युर्ध्वः

त्रिऽपात् । ऊर्ध्वः । उत् । ऐत् । पुर्ध्वः ।

पादोऽस्येहामवत्युनः ।

पादः । अस्व । इह । अमवत् । पुनरिति ।

ततो विष्वङ्क्लामत

ततः । विष्वङ् । वि । अक्लामत् ।

साशनानश्ने अभि ॥

साशनानश्ने इति । अभि ॥

4 tripād ūrdhvā ūd ait Pūruṣaḥ ;

With three quarters Puruṣa

pādo 'syehābhavat pūnaḥ.

rose upward ; one quarter of him

tāto viṣvañ vi akrāmat

here came into being again. Thence

sāśanānaśané abhi.

*he spread asunder in all directions
to what eats and does not eat.*

ūd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihā : in this world. pūnar : that is, from his original form. tātas : from the earthly quarter. vi akrāmat abhi : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things ; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराळजायत

तस्मात् । विऽराट् । अजायत् ।

विराजो अधि पूरुषः ।

विऽराजः । अधि । पूरुषः ।

स जातो अत्यरिच्यत

सः । जातः । अति । अरिच्यत् ।

पञ्चाङ्गमिमथो पुरः ॥

पञ्चात् । मूमिम । अथो इति । पुरः ॥

5 tásrnād Virāḷ ajāyata,
Virāḷō ādhi Pūruṣaḥ.
sā jāto āty aricyata
pascād bhūmim ātho purāḥ.

*From him Virāj was born, from
Virāj Puruṣa. When born he
reached beyond the earth behind
and also before.*

tásrnād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pári from Āditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 3, n. 2. With cd cp. 1 cd. ātho: 24.

६ यत्पुर्वेण हविषा
देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं
शीष्म इध्मः शरद्धविः ॥

यत् । पुर्वेण । हविषा ।
देवाः । यज्ञम् । अतन्वत ।
वसन्तः । अस्थ । आसीत् । आज्यम् ।
शीष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
grīṣmā idhmāḥ, śarād dhaviḥ.

*When the gods performed a sacri-
fice with Puruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.*

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata: 3. pl. ipf. A. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रोचन्
पुर्वं जातमयतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औचन् ।
पुर्वम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tāṃ yajñam barhiṣi praukṣan
Pūruṣam jātam agratāḥ:

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devá ayajanta,
sādhyaś ṛṣayaś ca yé.

on the strew : with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás : the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta : = yajñām átanvata in 6 b. Sādhyás : an old class of divine beings (here probably in apposition to devás), cp. 16 d. ṛṣayaś ca yé : and those who were seers, a frequent periphrastic use of the rel. = simply ṛṣayas.

तस्माद्यज्ञात्सर्वजुतः
संभृतं पृषदाज्यम् ।
पशून्तश्चैवायव्यान्
आरण्यान्ग्राम्याश्च ॥

तस्मात् । यज्ञात् । सर्वजुतः ।
सम्भृतम् । पृषत्तज्यम् ।
पशून् । तान् । चैवायव्यान् ।
आरण्यान् । ग्राम्याः । च । ये ॥

8 tasmād yajñāt sarvahútaḥ
sāmbhṛtaṁ pṛṣadājyám :
paśún tāmś cakre vāyavyān,
āraṇyān, grāmyāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter : he made that the beasts of
the air, of the forest, and those
of the village.

tasmād : ab. of the source (201 A 1). sāmbhṛtaṁ : as finite vb. pṛṣad-ājyám : accent, p. 455, 10 d 1. paśún : Sandhi, 40, 2. tāmś : attracted to paśún for tát (pṛṣadājyám); Sandhi, 40, 1 a. vāyavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, wild. grāmyāś ca yé = grāmyān, that is, tame; cp. ṛṣayaś ca yé in 7 d.

तस्माद्यज्ञात्सर्वजुतः
ऋचः सामानि जज्ञिरे
वृन्दांसि जज्ञिरे तस्माद्
यजुस्तस्मादजायत ॥

तस्मात् । यज्ञात् । सर्वजुतः ।
ऋचः । सामानि । जज्ञिरे ।
वृन्दांसि । जज्ञिरे । तस्मात् ।
यजुः । तस्मात् । अजायत ॥

9 tásrnād yajñāt sarvahūta
fcaḥ sāmāni jajñire;
chāndāmsi jajñire tásrnād;
yájus tásrnād ajāyata.

*From that sacrifice completely
offered were born the hymns and
the chants; the metres were born
from it; the sacrificial formula
was born from it.*

fcaḥ: the Rigveda. sāmāni: the Samaveda. jajñire: 3. pl. pf.
Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)
mention of the three Vedas. The AV. was not recognized as the
fourth Veda till much later.

90 तस्माद्दद्यां अजायन्त
ये के चौमयादतः ।
गावीं ह जञ्चिरि तस्मात्
तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
ये । के । च । उमयादतः ।
गावः । ह । जञ्चिरि । तस्मात् ।
तस्मात् जाताः । अजावयः ॥

10 tásrnād áśvā ajāyanta
yé ké ca ubhayádataḥ.
gāvo ha jajñire tásrnāt;
tásrnāj jātā ajāváyāḥ.

*From that arose horses and all
such as have two rows of teeth.
Cattle were born from that; from
that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and
mules, have incisors above and below. ajāváyāḥ: a pl. Dv. (186 A 2);
Dvandvas are not analysed in the Pada text.

99 यत्पुरुषं व्यदधुः
कतिधा वकल्पयन् ।
मुखं किमस्य कौ बाहू
का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।
कतिधा । वि । अकल्पयन् ।
मुखम् । किम् । अस्य । कौ । बाहू इति ।
कौ । ऊरू इति । पादा । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
katidhā ví akalpayan?
múkham kim asya? káu bāhú?
ká ūrú pádā ucyete?

*When they divided Puruṣa, into
how many parts did they dispose
him? What (did) his mouth (be-
come)? What are his two arms,
his two thighs, his two feet called?*

vi-ādadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). **kāu:** the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); **kā** and **pādā** before ū: 22. **ucyete:** 3. du. pr. ps. of *vac speak*: Pragrhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्

बाह्व राजन्यः कृतः ।

ऊरु तदस्य यद्वैशः

पद्मां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।

बाह्व इति । राजन्यः । कृतः ।

ऊरु इति । तत् । अस्य । यत् । वैशः ।

पद्मांशूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,

bāhū rājanīyaḥ kṛtāḥ;

ūrū tād asya yād vaiśyaḥ;

padbhyām śūdrō ajāyata.

His mouth was the Brāhman,

his two arms were made the warrior,

his two thighs the Vaiśya; from

his two feet the Śūdra was born.

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanīyaḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanīyaḥ, for kṛtāu (cp. 194, 3). yād vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्च

चक्षोः सूर्यो अजायत ।

मुखादिन्द्राग्निश्च

प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।

चक्षोः । सूर्यः । अजायत् ।

मुखात् । इन्द्रः । च । अग्निः । च ।

प्राणात् । वायुः । अजायत् ॥

13 candramā manaso jātāś;

cākṣoḥ sūryō ajāyata;

mūkhād īndraś ca Agnīś ca,

prāṇād vāyūr ajāyata.

The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vāyu was born.

Note that *candrā-mās* is not analysed in the Pada text. *cākṣos* : ab. of *cākṣu* used only in this passage = the usual *cākṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cākṣus*, *vātas* and *ātmā* are also referred to as cognate in nature.

- १४ नाभ्या आसीदन्तरिक्षं । नाभ्याः । आसीत् । अन्तरिक्षम् ।
 शीर्ष्णो द्यौः समवर्तत । शीर्ष्णः । द्यौः । सम् । अवर्तत ।
 पद्भ्यां भूमिर्दिशः ओचात् । पद्भ्याम् । भूमिः । दिशः । ओचात् ।
 तथा लोकाँ अकल्पयन् ॥ तथा । लोकान् । अकल्पयन् ॥

- 14 *nābhyā āsīd antārikṣam* ; *From his navel was produced*
śīrṣṇó dyāuḥ sām avartata ; *the air ; from his head the sky was*
padbhyām bhūmir, dīśaḥ éró- *evolved ; from his two feet the earth,*
trāt : *from his ear the quarters : thus*
táthā lokāṁ akalpayan. *they fashioned the worlds.*

nābhyās : ab. of *nābhi* inflected according to the ī dec. (p. 82 a).
śīrṣṇás : ab. of *śīrṣān* (90, 1 a ; p. 458, 2). *sām avartata* : this vb. is to be supplied in c ; cp. *ádhi sām avartata* in x. 129, 4. *akalpayan* : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.

- १५ सप्तस्त्रासन्परिधयम् । सप्त । अस्त्रम् । आसन् । परिधयः ।
 त्रिः सप्त समिधः कृताः । त्रिः । सप्त । समिधः । कृताः ।
 देवा यद्यज्ञं तन्वाना । देवाः । यत् । यज्ञम् । तन्वानाः ।
 अबध्नन्पुरुषं पशुम् ॥ अबध्नन् । पुरुषम् । पशुम् ॥

- 15 *saptāśyāsan paridhāyas* ; *Seven were his enclosing sticks ;*
triḥ saptá samīdhaḥ kṛtāḥ ; *thrice seven were the faggots made,*
devá yád, yajñām tanvāná, *when the gods performing the sacri-*
ábadhnan Púruṣam paśúm. *fice bound Puruṣa as the victim.*

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptá* : as a sacred number. *tanvānās* : cp. 8 b. *ábadhnan* : 3. pl. ipf. of *bandh* ; cp. *púruṣeṇa haviṣā* in 6 a and *tām yajñām Púruṣam* in 7 a b. *paśúm* : as appositional acc. (198).

१६ य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास् य॒ज्ञेन॑ । य॒ज्ञम् । अ॒य॒जन्त॑ । दे॒वाः ।
 तानि॑ ध॒र्माणि॑ प्रथ॒मान्या॑सन् । तानि॑ । ध॒र्माणि॑ । प्रथ॒मानि॑ । आ॒सन् ।
 ते ह॒ नाकं॑ म॒हिमानः॑ स॒चन्त॑ । ते । ह॒ । नाकं॑ । म॒हिमानः॑ । स॒चन्त॑ ।
 यच्च॑ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः ॥ यच्च॑ । पूर्वे॑ । सा॒ध्याः । सन्ति॑ । दे॒वाः ॥

16 yajñéna yajñám ayajanta de- With the sacrifice the gods sacri-
 vās : ficed to the sacrifice : these were
 tāni dhārmāṇi prathamāni āsan. the first ordinances. These powers.
 té ha nākaṁ mahimānaḥ sa- reached the firmament where ara-
 canta, the ancient Sādhyas, the gods.
 yātra pūrve Sādhiāḥ śanti,
 devāḥ.

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nāktā n., combined with uṣās, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nāktā and Nāktosāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.

रात्रीं॑ व॒ख्यदा॑य॒ती रात्रीं॑ । वि । अ॒ख्य॒त् । आ॒य॒ती ।
 पु॒रु॒षा दे॒व्य॑ च॒र्मिः । पु॒रु॒षा । दे॒वी । अ॒च॒र्मिः ।
 वि॒श्व॒ अ॒धि॒ त्रि॒यो॒धित॑ ॥ वि॒श्व॒ । अ॒धि॒ । त्रि॒यः । अ॒धित॑ ॥

- 1 Rātrī vī akhyad āyatī *Night approaching has looked*
 purutrā devī akṣābhiḥ: *forth in many places with her eyes:*
 vīśvā ādhi śríyo 'dhita. *she has put on all glories.*

vī akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śríyas (A. pl. of śrí; 100 b, p. 87); the glories of starlight.

- २ ओर्विप्रा अमर्त्या आ । उरु । अप्राः । अमर्त्या ।
 निवतो देव्युद्वतः । निऽवतः । देवी । उत्ऽवतः ।
 ज्योतिषा बाधते तमः ॥ ज्योतिषा । बाधते । तमः ॥

- 2 ā urv āprā āmartiā *The immortal goddess has per-*
 nivāto devī udvātaḥ: *vaded the wide space, the depths,*
 jyótiṣā bādhatō tāmaḥ. *and the heights: with light she*
 drives away the darkness.

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyótiṣā: with starlight.

- ३ निरु खसारमस्कृतो- निः । कुं इति । खसारम् । अहृत ।
 यसं देव्यायती । उषसम् । देवी । आऽयती ।
 अपेदु हासते तमः ॥ अप । इत् । कुं इति । हासते । तमः ॥

- 3 nīr u svāsāram askṛta *The goddess approaching has*
 Uśāsam devī āyatī: *turned out her sister Dawn; away*
 āpéd u hāsate tāmaḥ. *too will go the darkness.*

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkṛṇvānti, páriṣkṛta, sám-skṛta). Uśāsam: Dawn here used in the sense of daylight (dec., S3, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate*: 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नीं अद्य यस्यां वयं
नि ते यामन्नविद्महि ।
वृक्षे न वसतिं वयः ॥

सा । नः । अद्य । यस्यां । वयम् ।
नि । ते । यामन् । अविद्महि ।
वृक्षे । न । वसतिम् । वयः ॥

4 *sā nō adyā, yāsyā vayāṃ*
nī te yāmann āvikṣmahi,
vṛkṣé ná vasatim váyaḥ.

*So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.*

sā: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from *āyatī* in 3 b. *yāsyās* . . . te for *tvām yāsyās*, a prs. prn. often being put in the rel. clause. *yāman*: loc. (90). *nī*.. *āvikṣmahi*: s ao. *Ā.*, *we have turned in* (intr.). *vasatim*: governed by a cognate vb. to be supplied, such as *return to*. *vāyas*: N. pl. of *vi bird* (99, 3 a).

५ नि ग्रामांसो अविच्छत
नि पद्वन्तो नि पक्षिणः ।
नि श्रेणासद्विदर्थिनः ॥

नि । ग्रामांसः । अविच्छत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्रेणासः । चित । अर्थिनः ॥

5 *nī grāmāsō avikṣata,*
nī padvānto, nī pakṣiṇaḥ,
nī śyenāśas cid arthiṇaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

nī avikṣata: 3. pl. *Ā.* s ao. of *viś enter*. *grāmāśas*: = *villagers*. *nī*: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं वृक्षं
यवयं स्तेनमृम्यै ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऊर्म्यै ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkíam vṛkām,
yaváya stenám, ūrmie;
áthā naḥ sutárā bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu* *separate*; this and other roots ending in *ú*, as well as in *i*, *r*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप॑ मा॒ पेपि॑श्तमः
हृ॒ष्णं ब॑न्तमस्थि॒त ।
उष॑ ऋ॒णेव॑ यातय ॥

उप॑ । मा॒ । पेपि॑श्त । तमः ।
हृ॒ष्णम् । विं॑ऽअन्तम् । अ॒स्थि॒त ।
उषः॑ । ऋ॒णाऽइव॑ । या॒तय॑ ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, víaktam asthita:
Úṣa ṛnéva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

८ उप॑ ते॒ गा इ॒वाक॑रं
वृ॒णी॒ष्व दु॑हितर्दिवः ।
रात्रि॑ स्तोमं॒ न जि॒ग्युषे॑ ॥

उप॑ । ते॒ । गाऽइव॑ । आ । अ॒क॒रम् ।
वृ॒णी॒ष्व । दु॑हितः । दि॒वः ।
रात्रि॑ । स्तोमम् । न । जि॒ग्युषे॑ ॥

8 úpa te gá ivákaram,
vṛṇīṣvá, duhitar divaḥ,
Rātri, stómaṁ ná jigyuṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

úpa á akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupā iva *ākaram* I have driven up songs of praise for thee like a herdsman. *vr̥ṇīṣvā* : 2. s. ipv. *Ā.* from *vr̥* choose. *b* is parenthetical. *stómam* is to be supplied with *ākaram*. *jigyūṣe* : dat. of pf. pt. of *ji* conquer (157 *b a*).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (*sát*) from the non-existent (*ásat*). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: *Triṣṭubh*.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्भूतो नो व्योमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽन्नम् ।
अथः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरीवरिति । कुह । कस्य ।
	शर्मन् ।
	अथः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 náśad āsin, nó sád āsīt tadā-	There was not the non-existent
nīm;	nor the existent then; there was
nāsīd rájo nó víomā paró yát.	not the air nor the heaven which is
kím ávarīvaḥ? kúha? kásya	beyond. What did it contain?
śármann?	Where? In whose protection?
āmbhaḥ kím āsīd, gáhanam ga-	Was there water, unfathomable,
bhírām?	profound?

Cf. ŚB. x. 5, 3, 1: *ná* iva *vá* *idám ágrēssad āsīd ná* iva *sád āsīt* verily this (universe) was in the beginning neither non-existent nor existent as it were. *tadānīm* : before the creation. *āsīt* : the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarivar*: 3. s. ipf. int. of *vr cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kāsya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *āmbhas*: cp. 3 b, and TS., *āpo vā idám āgre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्यकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यं परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रऽकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

2 *ná mṛtyúr āsīd, amṛtam ná tārhi.* *There was not death nor immortality then. There was not the*
ná rātriā áhna āsīt praketaḥ. *beacon of night, nor of day. That*
ānīd avātām svadhāyā tād *one breathed, windless, by its own*
ékam. *power. Other than that there was*
tāsmād dhānyān ná parāḥ kím *not anything beyond.*
canāsa.

rātryās: gen. of *rātri* (p. 87). *áhnas*: gen. of *áhan* (91, 2). *ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyád* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूळ्हमये
ऽप्रकेतं सलिलं सर्वमाद्दम् ।
तुच्छेनाभ्वर्पितं यदासीत्
तपसस्तन्महिनाजायुतैकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अये ।
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।
द्दम् ।
तुच्छेन । आभु । अपिऽहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

- 3 *tāma āsīt tāmasā gūḷhām āgre;* *Darkness was in the beginning*
apraketām salilām sārvaṃ ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. That*
tuchyēnābhū āpihitam yād āsīt, *which, coming into being, was*
tāpasas tām mahinājāyatāikam. *covered with the void, that One*
arose through the power of heat.

gūḷhām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a Jagatī intruding in a Tristubh stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

- ४ कामसदये समवर्तताधि कामः । तत् । अये । सम् । अवर्तत ।
मनसो रेतः प्रथमं यदासीत् । अधि ।
सतो बन्धुमसति निरविन्दन् मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
हृदि प्रतीया क्वयो मनीषा ॥ सतः । बन्धुम् । असति । निः । अविन्दन् ।
हृदि । प्रतिदृश्य । क्वयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*
tādhi, *upon that, (desire) that was the*
mānaso rétaḥ prathamam yād *first seed of mind. Sages seeking*
āsīt. *in their hearts with wisdom found*
satō bāndhum āsati nīr avindan *out the bond of the existent in the*
hrdī pratiṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satās*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the Padapāṭha. *manīṣā*: inst. of f. in *ā* (p. 77).

५ तिरुच्चिनो विततो रुश्मिरैषाम् तिरुच्चिनः । विस्ततः । रुश्मिः । एषाम् ।
 अधः स्विदासीऽदुपरि स्विदा अधः । स्वित् । आसीऽत् । उपरि । स्वित् ।
 सीऽत् । आसीऽत् ।

रेतोधा आसन्नहिमान आसन् रेतोऽधाः । आसन् । महिमानः । आसन् ।
 स्वधा अवस्तात्यतिः परस्तात् ॥ स्वधा । अवस्तात् । प्रत्यतिः । परस्तात् ॥

5 tiraścīno vī tato raśmīr eṣām : *Their cord was extended across :*
 adhāḥ svid āsīd, upāri svid *was there below or was there above?*
 āsīt ? *There were impregnators, there were*
 retodhā āsan, mahimāna āsan ; *powers; there was energy below,*
 svadhā avastāt, prāyatiḥ parās- *there was impulse above.*
 tāt.

raśmīś : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25. 18, pāri yō raśmīnā divo āntān mamē pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhāś and mahimānaś are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 8, 11, 1, mention is made of trāyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद् क इह प्र वोचत् कः । अद्वा । वेद् । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वः । कुतः । आजाता । कुतः । इयम् । वि
 अर्वाग्देवा अस्य विसर्जनेना- ऽर्वाक् । देवाः । अस्य । विसर्जनेन ।
 था को वेद् यत आवभूव ॥ अथ । कः । वेद् । यतः । आवभूव ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájātā, kúta iyám vísṛṣṭih? produced, whence is this creation?
 arvāg devā asyā vísārjanena: By the creation of this (universe)
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वः यत आवभूव इयम् । विश्वः । यतः । आवभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।
 यो अस्माध्वचः परमे व्योमन् यः । अस् । अधिऽवचः । परमे । वि
 सो अङ्ग वेद् यदि वा न वेद् ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद् । यदि । वा । न । वेद् ॥

7 iyám vísṛṣṭir yáta ābabhūva; Whence this creation has arisen;
 yádi vā dadhé yádi vā ná: whether he founded it or did not:
 yó asyādhvaksah paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādḥiśa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramū (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपलाशे

देवैः संपिबन्ति यमः ।

अत्रा नो विप्रतिः पिता

पुराणाँ अनु वेनति ॥

यस्मिन् । वृद्धे । सुपलाशे ।

देवैः । सम्पिबन्ति । यमः ।

अत्र । नः । विप्रतिः । पिता ।

पुराणान् । अनु । वेनति ॥

1 yāsmīn vṛkṣe supalāśe
devāṇi sampibate Yamāḥ,
ātrā no viśpātīḥ pitā
purāṇāṃ ānu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yāsmīn: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i.e. of me and the other members of the family. pitā: my deceased father. purāṇān: ancient ancestors; Sandhi, 39. ānu venati: that is, associates with them.

२ पुराणां अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्तर्भावाकशं
तस्मा असुहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । असुहयम् । पुनरिति ॥

2 purāṇāṃ anuvénantam,
cārantam pāpāyamuyā,
asūyān abhy ācākaśam :
tāsmā asprhayam pūnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased : for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyān: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. ācākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्
अचक्रं मनसाकृणोः ।
एकैवं विद्यतः प्राञ्चम्
अपञ्चन्धि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकैवम् । विद्यतः । प्राञ्चम्
अपञ्चन् । अधि । तिष्ठसि ॥

४ yām, kumāra, nāvaṃ rātham
acakrām mānasākṛṇoḥ,
ékeṣaṃ viśvátaḥ prāñcam,
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-*krām : perhaps because the dead are wafted to Yama by Agni. *éka* and *viśváta*s are opposed : though it has but one pole, it has a front on every side. *ápaśyan* : because dead.

४ यं कुमार प्रवर्तयो
रथं विप्रैर्भ्यस्परि ।
तं सामानु प्रवर्तत
समितो नाव्याहितम् ॥

यम् । कुमार । प्र । अवर्तयः ।
रथम् । विप्रैर्भ्यः । परि ।
तम् । साम । अनु । प्र । अवर्तत ।
सम् । इतः । नावि । आहितम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhyas pári,
tām sāmānu prāvartata,
sām itō nāvi áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*ávartayas : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the *Padapāṭha*, as *prá* ávartayas ; cp. note on viii. 48, 2 a. *ánu* *prá* ávartata : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *viprebhyas* : the priests officiating at the funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 43, 2 a. *sām* *á*-hitam : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itās*) to the other world.

५ कः कुमारमजनयद्
रथं को निर्वर्तयत् ।
कः खित्तद्व नौ ब्रूयाद्
अनुदेयी यथामवत् ॥

कः । कुमारम् । अजनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । खित् । तत् । अब । नः । ब्रूयात् ।
अनुदेयी । यथा । अववत् ॥

5 káḥ kumārām ajanayad ?
 rátham kó nír avartayat ?
 káḥ svit tád adyá no brūyād,
 anudéyī yáthābhavat ?

*Who generated the boy? Who
 rolled out his car? Who pray
 could tell us this to-day, how his
 equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी
 ततो अग्रमजायत ।
 पुरस्ताद्बुध्न आततः
 पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
 ततः । अग्रम् । अजायत् ।
 पुरस्तात् । बुध्नः । आततः ।
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
 tátō ágram ajāyata;
 purástād budhná átataḥ;
 paścán niráyaṇam kṛtām.

*As the equipment was, so the top
 arose; in front the bottom ex-
 tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścád. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सादनं
 देवमानं यदुच्यते ।

इदम् । यमस्य । सदनम् ।
 देवमानम् । यत् । उच्यते ।

इयमस्व धम्यते नाळीरु

इयम् । अस्व । धम्यते । नाळीः ।

अयं गीर्भिः परिष्कृतः ॥

अयम् । गीऽभिः । परिऽकृतः ॥

7 idām Yamāsya sādānam
devamānām yād ucyāte.
iyām asya dhamyate nālīr.
ayām gīrbhīḥ pāriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sādānam*: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sādānam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīs*: with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayām*: Yama. *pāriṣkṛtas*: note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs*: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyū*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Indra-Vāyū*. *Vāta* is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: *Tristubh*.

१ वातस्व नु महिमानं रथस्व

वातस्व । नु । महिमानम् । रथस्व ।

रुजन्नेति स्वनयन्नस्व घोषः ।

रुजन् । एति । स्वनयन् । अस्व । घोषः ।

द्विविषुग्यात्वरुणानि कृण्वन्

द्विविऽसृक् । याति । अरुणानि । कृण्वन् ।

उतो एति पृथिव्या रेणुमस्वन् ॥

उतो इति । एति । पृथिव्या । रेणुम् ।

अस्वन् ॥

- 1 Vātasya nū mahimānam rá- (I will) now (proclaim) the
 thasya: greatness of Vāta's car: its sound
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam: the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nū víryāni prá vocam, and of i. 154 Viṣṇor nū kaṁ víryāni prá vocam. rujān: similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan: used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utó: 24. pṛthivyā: inst. expressing motion over (199, 4).

- २ सं प्रेरते अनु वातस्य विष्टा सम। प्र। ईरते। अनु। वातस्य। वि॒ष्टाः।
 ऐनं गच्छन्ति समनं न योषाः। आ। ए॒नम्। ग॒च्छन्ति। सम॒नम्। न।
 तामिः सयुक्तरथं देव ईयते योषाः।
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः। स॒युक्। स॒रथम्। दे॒वः।
 ई॒यते।
 अस्य। विश्वस्य। भुवनस्य। राजा ॥

- 2 sām prérate ānu Vātasya viṣṭhā: The hosts of Vāta speed on
 ānam gachanti sāmanam ná together after him: they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sām prá irate: 3. pl. pr. Ā. of ir; p. 468, 20 a. viṣṭhās: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-

pared, the sense being: the rains follow the storm wind (*apām sākḥā* in 3 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i* go according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *īyamāna* occur; c is a Jagati Pāda.

- ३ अन्तरिक्षे पथिभिरीयमानो अन्तरिक्षे । पथिऽभिः । ईयमानः ।
 न नि विशते कतमच्चनाहः । न । नि । विशते । कतमत । चन । अह-
 अपां सखा प्रथमजा ऋतावा रिति ।
 क्व खिज्जातः कुत आ बभूव ॥ अपाम् । सखा । प्रथमऽजाः । ऋतवा ।
 क्व । खित् । जातः । कुतः । आ । बभूव ॥

- ३ *antārikṣe pathībhir īyamāno, Going along his paths in the air*
nā ni viśate katamāc canāhaḥ. he rests not any day. The friend
apām sākḥā prathamajā ṛtāvā, of waters, the first-born, the holy,
kua svij jātāḥ, kṛta ā babhūva? where pray being born, whence
has he arisen?

pathībhis: inst. in local sense (199, 4). *īyamānas*: see note on 2 c. *āhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sākḥā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kūa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kṛta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावशं चरति देव एषः । यथाऽवशम् । चरति । देवः । एषः ।
 घोषा इदं स्य मृत्विरे न रूपं घोषाः । इत् । अस् । मृत्विरे । न ।
 तस्मै वाताय हविषा विधेम ॥ रूपम् ।
 तस्मै । वाताय । हविषा । विधेम ॥

- 4 *ātmā devānām, bhūvanasya Breath of the gods, germ of the*
gārbho, world, this god fares according to
yathāvaśaṁ carati devā eṣaḥ. his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen).* To
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. *Ā. pr. of śru* with ps. sense (p. 145, γ). ná rūpām: the vb. dr̥śyate is here easily supplied. vidhema: with dat. (200 Af).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSI. = Old Slavonic. P. = Parasmaipada, active voice. pol. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in á-tas, á-tra, á-tha, a-smái, a-syá.
 aśá attain, v. aśnóti, aśnuté : see aś.
 ámh-as, n. *distress, trouble*, ii. 33, 2. 3 ;
 iii. 59, 2 ; vii. 71, 5.

ak-tú, m. *ointment ; beam of light ; (clear) night*, x. 14, 9 [añj aśoint].
 aks-á, m. *die* for playing, pl. *dice*, x. 84, 2. 4. 6. 7. 13 [perhaps *sva* = *spol*].

akṣ-ān, n. *eye* (weak stem of *akṣi*), x. 127, 1.
 ā-kṣi-ya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. *kṣi* *destroy*].
 akḥkhalī-kṣīyā, gđ. *having made a croak*, vii. 103, 8.
 Ag-nī, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-ni*].
 agni-dagdha, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of *dah* *burn*].
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-svāttā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of *svād* *taste well*].
 āg-ra, n. *front; beginning*; top, x. 135, 6; lc. *āgre* in the beginning, x. 129, 3, 4.
 āgra-tās, adv. *in the beginning*, x. 90, 7.
 a-gṇ-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from *han* *slay*].
 aṅkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [aṅkuśā *hook*].
 1. āṅ-a, n. *limb*, ii. 33, 9.
 2. aṅgā, emphatic pel. *just, only*, i. 1, 6; x. 129, 7 [180].
 āṅgāra, m. *coal*, x. 34, 9.
 Āṅgira, m. *name of an ancient seer*, iv. 51, 4.
 Āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; a., as an epithet of *Agni*, i. 1, 6; v. 11, 6 [Gk. *ἀγγελο-* 'messenger'].
 ac bend, I. P. ācati. ūd-, *draw up*, v. 83, 8.
 a-cakrā, a. (Bv.) *wheelless*, x. 135, 3.
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.
 ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
 a-citrā, n. *darkness, obscurity*, iv. 51, 8.
 ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 acyuta-cyūt, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ācha, prp. with acc., *unto*, viii. 48, 6.
 āj drive, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἀγω*, 'lead'].
 ā- drive up, vi. 54, 10.
 ūd- drive out, ii. 12, 3; iv. 50, 5.
 ajā-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyū, m. *bleat*].
 ā-jāra, a. (K.) *unaging*, i. 160, 4 [jā waste away].

ā-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: *jas* *be exhausted*].
 ajāvi, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ajā + āvi].
 a-jur-yā, a. *unaging*, iv. 51, 6 [jur waste away].
 añj, VII. P. anākti *anoint*; Ā. anktē *anoint oneself*, viii. 29, 1.
 āñjas-ā, adv. *straightway*, vi. 54, 1 [inst. of āñjas ointment: = with gliding motion].
 añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj *anoint*].
 ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 8; *than that*, x. 90, 3.
 ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].
 ātka, m. *robe*, ii. 35, 14.
 āty-stavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].
 ā-tra, adv. *here*, i. 154, 6; ii. 35, 6.
 ā-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.
 Ātri, m. *an ancient sage*, vii. 71, 5.
 ā-tha, adv. *then*; *so*, vi. 54, 7.
 Āthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.
 ā-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; *so*, x. 127, 6.
 ātho, adv. *and also*, x. 90, 5 [ātha + u].
 ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].
 ā-dabdha, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].
 Ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, *freedom*, from 3. dā *bind*].
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d this + dhā].
 a-dyā, adv. *to-day*, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = a-dyavi *on this day*].
 ā-dri, m. *rock*, i. 85, 5 [not splitting: dr pierce].
 ādri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].
 ādha-ra, a. *lower*, ii. 12, 4.
 adhās, adv. *below*, x. 129, 5.
 ādhi, prp. with lc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. *from*, x. 90, 5.
 ādhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].
 adhvarā, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yū, m. officiating priest, vii. 103, 8.
 a-dhvasmān, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
 an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].
 ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 ān-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 18.
 ā-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [āmivā disease].
 ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
 an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.
 ā-nimīṣ-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mīṣ, f. wink].
 ā-nimīṣ-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mīṣ, f. wink].
 ā-niśāmāna, pr. pt. A. unresting, vii. 49, 1 [ni + viś go to rest].
 ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 ān-ika, n. face, ii. 35, 11 [an breathe].
 ānu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
 anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.
 anu-dēyī, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśānā, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].
 anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
 anu-vēnant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
 ānu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
 ān-rtā, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
 an-onās, a. (Bv.) guiltless, vii. 86, 4 [ōnas guilt].
 ānta, m. end, iv. 50, 1; edge, proximity: loc. ānte near, x. 34, 16.
 antār, prp. with loc., within, i. 35, 9; ii. 12, 8; 35, 7; iv. 51, 3; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
 antāri-kṣa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 8

[situated between heaven and earth: kṣa = 1. ksi dwell].
 ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].
 āndh-as, n. Soma plant; juice, i. 85, 6 [Gk. ἀνθ-ος 'blossom'].
 ān-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
 anyā, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyō-anyā one-another, vii. 103, 3. 4. 5; anyē-anyē, anyāh-anyāh some-others, x. 14, 3; ii. 35, 8 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apās, v. 83, 6; inst. adbhīs, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 3; L. apsu, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
 apa-dhā, f. unclosing, ii. 12, 3.
 āpa-bhartavāi, dat. inf. to take away, x. 14, 2 [bhr bear].
 āpa-bhartā, m. remover, ii. 33, 7 [bhr bear].
 ā-paśyant, pr. pt. (K.) not seeing, x. 135, 8.
 āpas, n. work, i. 85, 9 [Lat. opus 'work'].
 apās, a. active, i. 160, 4.
 apās-tama, spv. a. most active, i. 160, 4.
 Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
 āpi-hita, pp. covered, x. 129, 3 [dhā put].
 apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añce].
 a-praketā, a. (Bv.) indistinguishable, x. 129, 8 [praketā perception].
 ā-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
 a-pramrśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
 ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
 abhi-kṣipānt, pr. pt. lashing, v. 83, 3.
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
 abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
 abhi-vrṣta, pp. rained upon, vii. 103, 4.
 abhiṣṭi-dyumna, a. (Bv.) splendid i help, iv. 51, 7 [dyumnā, n. splendour].
 abhiṣṭi-śavas, a. (Bv.) strong to help, iii. 59, 8 [śāvas, n. might].

ab̥hiti, f. *attack*, ii. 33, 5 [ab̥hi + iti].
 ab̥hi-vṛta, pp. *adorned*, i. 35, 4 [I. vṛ
 cover].
 á-bhṛ-a, a. *monstrous*; n. *force*, ii. 33,
 10; *monster*, iv. 51, 9 [non-existent,
 monstrous: -bhū be].
 á-manya-māna, pr. pt. Ā. *not thinking*
 = *unexpected*, ii. 12, 10 [man think].
 á-martya, a. (K.) *immortal*, viii. 48, 12;
 i. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrá
 friend].
 ámita-varṇa, a. (Bv.) *of unchanged colour*,
 iv. 51, 9.
 ámi-vā, f. *disease*, i. 35, 9; ii. 33, 2;
 vii. 71, 2; viii. 48, 11 [am harm, 3. s.
 ámi-ti].
 amu-y-ā, inst. adv. *in this way*, so, x.
 135, 2 [inst. f. of amú this used in
 the inflexion of ayám].
 á-mūra, a. (K.) *wise*, vii. 61, 5 [not
 foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*,
 i. 35, 2; vii. 63, 5; viii. 48, 3²; n.
what is immortal, i. 35, 6; x. 90, 3;
immortality, x. 129, 2 [not dead, mṛtá,
 pp. of mṛ die; cp. Gk. ἀμβροτος 'im-
 mortal']].
 amṛta-tvá, n. *immortality*, x. 90, 2.
 ámbh-as, n. *water*, x. 129, 1.
 á-vajvan, m. (K.) *non-sacrificer*, vii.
 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59,
 4; vii. 86, 3, 8; viii. 48, 10; x. 34,
 18 (= here); he, i. 160, 4: x. 135, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting
 oneself: yās = yas heat oneself].
 a-rapás, a. (Bv.) *unscathed*, ii. 33, 6; x.
 15, 4 [rápas, n. *infirmity, injury*].
 áram-kṛta, pp. *well-prepared*, x. 14, 13
 [made ready].
 áram, adv. *in readiness*; with kṛ do
 service to (dat.), vii. 86, 7.
 á-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11;
 viii. 48, 3; x. 34, 14 [non-giving, nig-
 gardliness, enmity].
 a-ri, m. *niggard, enemy*, gen. aryás, ii.
 12, 4, 5; iv. 50, 11; viii. 48, 8 [having
 no wealth: ri = rai; 1. *indigent*; 2.
niggardly].
 á-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ
 injure].
 ar-uná, a. f. f. *ruddy*, x. 15, 7; n. *ruddy*
hue, x. 168, 1.
 ar-uná, a. *ruddy*, i. 85, 5; vii. 71, 1.

a-reṇú, a. (Bv.) *dustless*, i. 35, 11 [reṇú
 m. *dust*].
 ark-á, m. *song*, i. 85, 2; x. 15, 9 [aro
 sing].
 aro sing, praise, I. árcati. sám-, praise
 universally, pf. ārcé, i. 160, 4.
 árc-ant, pr. pt., *singing*, i. 85, 2; viii.
 29, 10.
 arna-vá, a. *waving*, viii. 63, 2; m. *flood*,
 i. 85, 9.
 ár-tha, n. *goal*, vii. 63, 4 [what is gone
 for: ṛ go].
 arth-in, a. *greedy*, x. 127, 5 [having an
 object, needy].
 ar-páya, cs. of ṛ go. úd-raise up, ii.
 33, 4.
 aryá, a. *noble*, vii. 86, 7; x. 34, 13; m.
 lord, ii. 35, 2.
 Arya-mán, m. name of one of the
 Ádityas, vii. 63, 6.
 ár-vant, m. *steed*, ii. 33, 1; vii. 54, 5
 [speeding: ṛ go].
 arvák, adv. *hither*, x. 15, 4, 9; after-
 wards, x. 129, 6.
 arvāñc, a. *hitherto*, i. 35, 10; v. 83, 6.
 ár-h-ant, pr. pt. *worthy*, vii. 33, 10³.
 av help, I. P. ávati, i. 85, 7; ii. 12, 14;
 35, 15; iv. 50, 9, 11; vii. 49, 1-4;
 61, 2; x. 15, 1, 5; quicken, v. 83, 4.
 ava-tá, m. *well*, i. 85, 10; iv. 50, 3 [áva
 down].
 a-vadyá, n. *blemish*, x. 14, 8 [gdv. not to
 be praised, blameworthy].
 avá-ni, f. *river*, v. 11, 5 [áva down].
 ava-pásyant, pr. pt. *looking down on*
 (acc.), vii. 49, 3.
 ava-má, spv. a. *lowest; nearest*, ii. 35,
 12; latest, vii. 71, 3 [áva down].
 ava-yātf, m. *appeaser*, vii. 48, 2.
 áva-ra, cpv. a. *lower*, x. 15, 1; nearer,
 ii. 12, 8 [áva down].
 áv-as, n. *help*, i. 35, 1; 85, 11; ii. 12,
 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [un-
 binding, giving rest: áva + sá = si
 tie].
 avás-tāt, adv. *below*, x. 129, 5.
 avas-yú, a. *desiring help*, iv. 50, 9.
 a-vátá, a. (Bv.) *windless*, x. 129, 2 [vátá
 wind].
 av-i-tf, m. *helper*, ii. 12, 6.
 a-víra, a. (Bv.) *sonless*, vii. 61, 4 [virá
 hero].
 a-vrká, a. (K.) *friendly*, x. 15, 1 [not
 harming: vṛka wolf].

- a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath waver].
- as reach, obtain, V. *ásnóti*, *ásnuté*, i. 1, 3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii, 103, 9.
- abhi- attain to (acc.), i. 154, 5.
- ás-man, m. *rock*, ii. 12, 3 [Av. *asman* 'stone'; Gk. *ἀκμων* 'anvil'].
- ás-va, m. *horse*, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3, 6; vii. 71, 3, 5; x. 34, 3, 11; 90, 10 [Lat. *equus* 'horse', Gk. *ἵππος*, OS. *ēhu*].
- ásva-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [maghá bounty].
- Áśv-in, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2, 3, 6.
- astáu, nm. *eight*, i. 35, 8.
- as be, II. P.: pr. 2. *ási*, i. 1, 4; ii. 12, 15; 33, 3; 3. *ásti*, ii. 12, 5; 33, 7, 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. *smási*, vi. 54, 9; viii. 48, 9; 3. *sánti*, i. 85, 12; x. 90, 16; ipv. *ástu*, v. 11, 5; vii. 86, 8²; x. 15, 2; *sántu*, vii. 63, 5; op. *syāma*, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 13; ipf. 3. *ās*, x. 129, 3; *āsīt*, x. 34, 2; 90, 6, 12, 14; 129, 14, 2² 3² 4. 5²; *āsan*, x. 90, 15, 16; 129, 5²; pf. *āsa*, vii. 86, 4; x. 129, 2; *āsur*, iv. 51, 7.
- āpi- be or remain in (lc.); *syāma*, iii. 59, 4; x. 14, 6.
- pāri be around, celebrate, 2. pl. *stha*, vii. 103, 7.
- prā- be pre-eminent, ipv. *astu*, iii. 59, 2.
- ás-at, pr. pt. n. *the non-existent*, x. 129, 1, 4.
- a-saścāt, a. (Bv.) *inexhaustible*, i. 160, 2 [having no second, *saścāt*: *sac follow*].
- ás-ita, (pp.) a. *black*, iv. 51, 9.
- á-sammrsta, pp. (K.) *uncleansed*, v. 11, 3 [mrj wipe].
- ás-u, m. *life*, x. 14, 12; 15, 1 [1. *as exist*].
- asu-tīp, a. (Tp.) *life-stealing*, x. 14, 12 [tīp delight in].
- ásu-nīti, f. *spirit-guidance*, x. 15, 14.
- ásu-ra, m. *divine spirit*, i. 35, 7, 10; v. 83, 6 [Av. *ahura*].
- asur-yā, n. *divine dominion*, ii. 33, 9; 35, 2.
- asūyānt, pr. pt. *displeased, resentful*, x. 135, 2.
- ás-ta, n. *home, abode*, x. 14, 8; 34, 10.
- asmá, prn. stem of 1. prs. pl.; A. *asmān us*, viii. 48, 3, 11; x. 15, 5; D.
- asmābhyam to us*, i. 85, 12; x. 14, 12; *asmé to us*, i. 160, 5; ii. 33, 12; Ab. *asmād from us*, ii. 33, 2; vii. 71, 1, 2; *than us*, ii. 33, 11; G. *asmā-kam of us*, vi. 54, 6; L. *asmé in or on us*, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; *asmāsu on us*, iv. 51, 10.
- a-smīn, L. of prn. root a, *in this*, ii. 35, 14; iv. 50, 10; x. 14, 5.
- á-smera, a. (K.) *not smiling*, ii. 35, 4.
- a-smái, D. of prn. root a, *to him*, ii. 35, 5, 12; *for him*, x. 14, 9; unaccented, *asmai to or for him*, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 63, 5; x. 14, 9, 11.
- a-syá, G. of prn. root a, *of this*, ii. 33, 9; x. 129, 6; 168, 2; unaccented, *asya his, of him, its, of it*, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2, 6, 8, 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4, 6; 90, 3² 4. 6. 12² 15; 129, 7; 135, 7; 168, 1.
- ás-yant, pr. pt. *scattering*, x. 168, 1 [as throw].
- a-syái, D. f. of prn. root a, *to that*, ii. 33, 5.
- ah say: pf. 3. pl. *āhur*, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
- āha, emphasizing pcl., *indeed*, i. 154, 6; v. 83, 3; vii. 103, 2.
- āhan, n. *day*, viii. 48, 7; x. 129, 2.
- āhām, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2, 3, 12.
- āhar, n. *day*, vii. 103, 7.
- āhas, n. *day*, x. 168, 3.
- a-hastá, a. (Bv.) *handless*, x. 34, 9.
- āh-i, m. *serpent*, ii. 12, 3, 11 [Av. *āži*, Gk. *ἔχις* 'viper', Lat. *angui-s*].
- á-hrṇāna, pr. pt. A. *free from wrath* [hr be angry].
- Ā, prp. with ab. *from*, ii. 35, 2; iv. 50, 3; 51, 10; with L., *in*, i. 85, 4; ii. 35, 7, 8; iii. 59, 3; viii. 48, 6.
- ā, pcl. *quite, very*, ii. 12, 15; with D., viii. 48, 4.
- ā-gata, pp. *come*, vii. 103, 3, 9 [gam go].
- ā-gam-istha, a. *spv. coming most gladly*, x. 15, 3.
- āg-as, n. *sin*, vii. 86, 4; x. 15, 6 [cp. Gk. *ἀγος* 'guilt'].
- ác-ya, gd. *bending*, x. 15, 6 [ā+ao bend].
- ā-jāta, pp. *produced*, x. 129, 6 [jan generate].

āj-ya, n. *melled butter*, x. 90, 6 [ā-nā] *anoini*.
 āni, m. *axle-end*, i. 85, 6.
 ā-tata, pp. *extended*, x. 135, 6 [tan stretch].
 ā-tasthivāms, red. pf. pt. *having mounted*, ii. 12, 8 [ā + sthā stand].
 āt-mān, m. *breath*, x. 168, 4 [Old Saxon āthom 'breath'].
 Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhis, I. pl. f. of prn. root a, *with these*, v. 83, 1.
 ā-bhū, a. *coming into being*, x. 129, 3.
 āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ἄμω-s 'raw'].
 ā-yat-i, pr. pt. f. *coming*, x. 127, 1. 3 [ā + i go].
 āyas-ā, n. f. f. *made of iron*, viii. 29, 3 [āyas iron].
 āy-ū, a. *active*; m. *living being, mortal*, iii. 59, 9 [i go].
 ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh fight].
 āy-us, n. *span of life*, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].
 āraṇyā, a. *belonging to the forest*, x. 90, 8 [āraṇya].
 ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh mount].
 āvis, adv. *in view, with kṛ, make manifest*, v. 83, 3.
 āś-ū, a. *swift*, vii. 71, 5 [Gk. ἄσφ-s].
 āśu-héman, a. (Bv.), *of swift impulse*, ii. 35, 1.
 ā-sām, gen. pl. f. of the prn. root a, *of them*, iv. 51, 6.
 ās-ina, irr. pr. pt. ā, *sitting*, x. 15, 7 [ās sit].
 ā-hita, pp. *placed in (lc.)*, viii. 29, 4; x. 14, 16; *with sām placed upon (lc.)*, x. 135, 4 [dhā put].
 ā-huta, pp. *to whom offering is made*, v. 11, 3.
 I go, II. P. émi, x. 84, 5; éti, iv. 50, 8; x. 34, 6; 163, 12; yānti, vii. 49, 1; *approach (acc.)*, viii. 48, 10; āyan, pr. sb. *pass*, vii. 61, 4; *attain*, vii. 63, 4; pf. iyūr, x. 15, 1. 2.
 ānu- go after, vi. 54, 5; *follow (acc.)*, viii. 63, 5.

āpa- go away, x. 14, 9.
 abhi- come upon, ipf. āyan, vii. 103, 2.
 āva- appease: op. iyām, vii. 86, 4.
 ā- come, ii. 33, 1; v. 83, 6; *go to*, x. 14, 3.
 ūpa ā- come to (acc.), i. 1, 7.
 ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 ūpa- approach, vii. 86, 8; 103, 3; x. 14, 10; 34, 10; *flow to*, ii. 35, 3.
 pārā- pass away, pf. iyūr, x. 14, 2. 7.
 pāri- surround, ii. 35, 4. 9.
 prā- go forth, i. 154, 3; x. 14, 7.
 ānu prā- go forth after, vi. 54, 6.
 vi- disperse, x. 14, 9.
 sām- flow together, ii. 35, 3; *unite*, vii, 103, 2.
 ichā-māna, pr. pt. ā. *desiring*, x. 34, 10 [is wish].
 i-tās, adv. *from here*, x. 135, 4.
 i-ti, pcl. *thus*, ii. 12, 52; vi. 54, 1. 2; x. 34, 6 [180].
 it-thā, adv. *thus*, ii. 35, 11; *truly*, i. 154, 5 [id + thā; 180].
 i-d, emphasizing pcl. *just, even*, i. 1, 4. 6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. id: 180].
 i-d-ām, dem. prn. n. *this*, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; *this world*, v. 83, 9; = *here*, vi. 54, 1 [111].
 i-dānim, adv. *now*, i. 85, 7.
 idh kindle, VII. ā. inddhé.
 sām- kindle, 8. pl. *indhate*, ii. 35, 11; pf. idhiré, v. 11, 2.
 idh-mā, m. *fuel*, x. 90, 6 [idh kindle].
 ind-u, m. *drop, Soma*, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 Indra, m. *name of a god*, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.
 indriyā, n. *might of Indra*, i. 85, 2 [Indra].
 i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].
 sam- bring, i. 160, 5.
 imā, dem. prn. stem, *this*, A. m. imām, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ām, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].

frā, f. *nurture*, v. 83, 4.

fr-ina, n. *dice-board*, x. 34, 1. 9.

fr-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 8; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 8. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-ṭā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛ fill, bestowed].

i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

īā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. *fyate*, x. 168, 2; *approach*, imahe, vi. 54, 8.

antār-go between (acc.), i. 35, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

īd praise, II. Ā., *īḥ*, i. 1, 1.

īd-ya, gdv. *praiseworthy*, i. 1, 2 [īd praise].

īm, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir stir, set in motion, II. Ā. *īrte*.

ānu sām prā-speed on together after, x. 168, 2.

ūd-arise, x. 15, 1; v. 82, 3.

prā-, cs. *īrāya*, utter forth, ii. 38, 8.

īś be master of, overpower, II. Ā. *īṣte*, with gen., viii. 48, 14.

īś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 38, 9.

īś more, I. *īṣati*, -te, from (ab.), v. 83, 2.

īl-itā, pp. *implored*, x. 15, 12 [īd praise].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 38, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 3²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vas speak].

1. ukṣ sprinkle, VI. ukṣāti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.

2. ukṣ grow.

ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = vaks grow].

ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8;

fierce, terrible, ii. 33, 11; viii. 29, 5.

uchānt, pr. pt. *shining*, iv. 51, 2 [1. vas shine].

u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2²; = *and*, viii. 48, 15 [180].

utō, pcl. *and also*, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd up].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud wet].

ud wet, VII. P. unātti, undānti [cp. Lat. und-a 'wave'].

vī-moisten, drench, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. watō 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 85, 3; *height*, v. 83, 7; x. 127, 2 [ūd up + sf. vat].

upa-kṣiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kṣi dwell].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 33, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπέρο- 'pestle', Lat.

s-uperu-s 'upper'].

upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. ὑνέρι, ὑνέρι = ὑνέρι, Lat.

s-uper, Old High German ubir 'over'].

ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri resort].

upa-sādya, gdv. *to be approached*, iii. 59, 5 [sād sit].

upā-stha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.

upa-hatnā, a. *slaying*, ii. 33, 11 [ha-tnu from han slay].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū call].

upārā, m. *offence*, vii. 86, 6 [upa + ara from r go: striking upon, offence].

ubj force, VI. P., ubjāti.
 nīr- drive out, i. 85, 9.
 ubhā, a. both, i. 35, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. *ἀμ-φω* 'both', Eng. *bo-th*].
 ubhā-ya, a. pl. both, ii. 12, 8.
 ubhayā-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ū, a., f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *touru*, Gk. *εὐρύς*].
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. *stride*].
 uru-gāyā, a. (Bv.) wide-paced, i. 154, 1, 3, 6; viii. 29, 7 [-gāya gait from *gā go*].
 uru-cākṣas, a. (Bv.) far-seeing, vii. 63, 4 [cākṣas, n. *sight*].
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. *extent*].
 uru-sāmsa, a. (Bv.) far-famed, viii. 48, 4 [sāmsa, m. *praise*].
 uru-syū, a. freedom-giving, viii. 48, 5 [from den. *uru-gya put in wide space, rescue*].
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].
 urviyā, adv. widely, ii. 85, 8 [inst. f. of *urvī wide*].
 urv-ī, f. earth, x. 14, 16 [urū wide].
 uś-ānt, pr. pt. eager, vii. 103, 3; x. 15, 8¹ [uś desire].
 Uś-ās, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. *vas shine*; cp. Gk. *ἥως* (for *aus-ōs*), Lat. *aur-or-a*].
 usrā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrā matutinal, yāman, n. *course*].
 usr-īyā, f. cow, iv. 50, 5 [f. of *usr-īya ruddy* from *us-rā red*].
 Ū, enc. pcl., ii. 35, 8; iv. 51, 2 [metrically lengthened for u].
 ū-tī, f. help, i. 35, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrū, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 35, 7.
 ūrdh-vā, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-φός*; Lat. *arduus* 'lofty'].
 ūrdhvām, acc. adv. upwards, i. 85, 10.
 ūrmyā, f. night, x. 127, 6.
 ūr-vā, n. receptacle, ii. 35, 3; fold, herd, iv. 50, 2 [1. *vṛ cover*].

R go, V. P. rñōti, int. *ḥlarti arise*, viii. 48, 8 [Gk. *ὑπ-ῡ-μι* 'stir up'].
 abhi- penetrate to (acc.), i. 35, 9.
 prā- send forth, III. iyarti, vii. 61, 2.
 ṛk-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from *arc sing*].
 ṛk-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
 ṛ, f. stanza, ii. 35, 12; collection of hymns, *Rgveda*, x. 90, 9 [arc sing, praise].
 rcās-e, dat. inf. with *prā*, to praise, vi. 61, 6 [arc praise].
 r-nā, n. debt, x. 127, 7.
 rñā-vān, a. indebted, x. 34, 10 [rñā debt].
 r-tā, n. settled order, i. 1, 8; iv. 51, 8; *truth*, x. 34, 12 [pp. of *r go*, settled].
 rā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 rā-jñā, a. knowing right, x. 15, 1.
 rā-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 3.
 rā-spfā, a. cherishing the rite, iv. 50, 3.
 rā-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.
 r-tū, m. season, vii. 103, 9 [fixed time: from *r go*].
 r-tē, adv. p.p. with *ab-*, without, ii. 12, 9 [loc. of *rā*].
 rtv-ij, m. ministrant, i. 1, 1 [rtā + ij = *ya* sacrificing in season].
 rdūdāra, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.
 rdh thrive, V. P. rdhnōti.
 ānu- bring forward, op. 2. s. rdhyās, viii. 48, 2.
 ṛdhak, adv. separately, vii. 61, 3.
 Rbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skillful, from *rabh take in hand*].
 ṛṣ-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 ṛṣ-tī, f. spear, i. 85, 4 [ṛṣ thrust].
 ṛṣ-vā, a. high, lofty, vii. 61, 3; 86, 1.
 Ṛ-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root *ṣ*].
 eka-parā, a. too high by one, x. 34, 2.
 ékeṣa, a. having one pole, x. 135, 3 [isā + pole of a car].
 e-tā, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; him,

x. 34, 4; inst. *eténa*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *eté these*, vii. 103, 9 [prn. root *e + tá this*].
éṭa-śa, n. *steed of the Sun*, vii. 68, 2 [*éṭa speeding*, from *i go*].
etā-vant, a. *such*, x. 90, 3 [prn. *etā this + sf. vant*].
e-na, enc. prn. stem of 3. prs. *he, she, it*: acc. enam *him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 163, 2; acc. pl. *enān them*, vii. 103, 3; gen. du. *enos of them two*, vii. 103, 4 [prn. root *e*].
én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].
e-bhis, l. pl. *with them*, x. 34, 5 [prn. root *a*].
e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root *a*].
c-vá, pcl. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].
e-vá (= *evá*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].
e-śá, dem. prn.: N. s. m. *eśāh this*, x. 163, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā this*, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + sa*].
e-śām, G. pl. m. *of them*, i. 85, 3; vii. 103, 5²; 6; x. 34, 5. 8; 129, 5 [prn. root *a*].
Ok-as, n. *abode*, iv. 50, 8 [*wonted place: uc be wont*].
ójas, n. *might*, i. 85, 4. 10; 160, 5 [*uj = vaj*; cp. Lat. *augus-tus* 'mighty', 'august'].
ojā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [*ójas*].
ój-iyāms, cpv. a. *mightier*, ii. 33, 10.
ósa-dhī, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 3 [*áv(a)s-a nurture (av further) + dhī holding*, from *dhā hold*].
Ká, inter. prn. *who?* i. 35, 7; x. 129, 6; 135, 5³; G. *káśya*, x. 129, 1; du. *káu*, x. 90, 11²; with *cid*: I. *kéna cid by any*, x. 15, 6; pl. N. *ké cid some*, viii. 103, 8.
ka-kūbh, f. *peak*, i. 35, 8.
ka-tamā, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *caná any*, x. 163, 3 [Lat. *quo-tumus*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [*ká-ti how many?* Lat. *quot*].
ka-dā, inter. adv. *when?* vii. 86, 2; with *caná, ever*, vi. 54, 9 [*ká who?*].
kānikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1. 9 [*krand roar*].
kān-iyāms, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *kanó-s* 'new' for *kavó-s*].
kam, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
kār-tavo, dat. inf. of *kr do*, i. 85, 9.
kāmalik-in, a. *radiant*, ii. 33, 8.
kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavi-tara, cpv. a. *wiser*, vii. 86, 7.
kavi-śatá, pp. (Tp.) *recited by the sages*, x. 14, 4.
kav-ya, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
kaśā, f. *whip*, v. 83, 3.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [*kam desire*].
kāś appur, int. *cākaśīti*.
abhi- look upon, x. 135, 2.
kitavá, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 13.
ki-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *caná anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
kīla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
kir-i, m. *singer*, ii. 12, 6 [2. *kṛ com-memorate*].
ku-cará, a. *wandering at will*, i. 154, 2 [*ku*, inter. prn. root *where? = anywhere + cara from car fare*].
ku-tás, inter. adv. *whence?* x. 129, 6²; 163, 3 [prn. root *where?*].
ku-mārā, m. *boy*, x. 135, 3. 4. 5; = *son*, ii. 33, 12.
kumārā-desṇa, a. (Bv.) *presenting gifts like boys*, x. 84, 7 [*deṇā*, n. *gift from dā give*].
kul-yā, f. *stream*, v. 83, 8.
kuv-id, inter. pcl. *whether?* ii. 35, 1. 2; iv. 51, 4 [*ku + id*: cp. p. 226].
kū-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [*ku + sf. ha = dhā*: cp. p. 212].
kṛ make, V. *kṛpóti*, *kṛpúte*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. a. kṛpāvat, viii. 48, 3; 3. pl. kṛpāvan, iv. 51, 1; vii. 63, 4; 2. pl. ā. kṛpūdhvam, x. 34, 14; ipv. kṛpūhi, x. 135, 8; pf. cakr-mā, vii. 86, 5; x. 15, 4; cakrūr, vii. 63, 5; ā. cakrē, x. 90, 8; cakrāte, viii. 29, 3; cakrīre, i. 85, 1. 2. 7. 10; ft. kariyāsi, i. 1, 6; root ao. ākar, ii. 12, 4; iii. 59, 9; v. 83, 10; ākran, x. 14, 9; 3. pl. ā. ākrata, vii. 103, 8; x. 34, 5; sb. kārati, ii. 35, 1; kārāma, x. 15, 6; ao. ps. ākāri, vii. 61, 7 [cp. Gk. *κράω* 'accomplish', Lat. *creō* 'create'].

ūpa ā- drive up for: rt. ao. ākaram, x. 127, 8.

āvis- make manifest, v. 83, 3.

nīs- turn out: rt. ao. askṛta, x. 127, 3.

kṛp-ānt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr make].

kr-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kṛtā, f. breast(?), ii. 35, 5.

kr-tvī, gd. having made, x. 15, 12.

krś-ā, a. poor, ii. 12, 6 [krś grow lean].

kṛśāna, n. pearl, i. 35, 4.

krś drauc, I. P. kārṣati, v. 83, 7; VI. P. kṛśā-ti till, x. 34, 13.

krś-i, f. field, x. 34, 13 [krś till].

krś-ti, f. pl. people, i. 160, 5; iii. 59, 1 [village, settlement: krś till].

krś-ā, a. black, i. 35, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.

kṛp be fit, I. kēlpati, cs. kalpāyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11. 14.

ket-ā, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. *haidu-s* 'manner'].

kévata, m. pū, vi. 54, 7.

kóśa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.

kr-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].

krand bellow, I. P. krāndati.

abhi- bellow towards, v. 83, 7.

krānd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].

kram stride, I. P. krāmati, ā. krām-ate.

vi- stride out, pf. cakrame, viii. 29, 7.

abhi vi- spread asunder, develop into: ipf. ākrāmat, x. 90, 4.

krīḍ play, I. krīḷa, x. 84, 8

krudh be angry, IV. P. krūdhyati; red. ao. inj. cukrudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid uho knows where, x. 34, 10 [pronounced kūa].

kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. ā. kṣamate.

abhi- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. kṣēti, iv. 50, 8.

ādhi- dwell in (lc.), i. 154, 2.

kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣē-ma, m. possession, viii. 86, 8 [kṣi: kṣāyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khālu, adv. indeed, x. 34, 14 [p. 227].

khā-tā, pp. dug, iv. 50, 3 [khan dig].

khyā see: no present; a ao. ākhyat.

abhi- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gāchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. āgman, vii. 71, 6; 1. pl. āganma, viii. 48, 3. 11 [Gk. *βαίω*, Lat. *venio*, Eng. *come*].

ā- come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gāmantu, x. 15, 5. 11; go to (acc.), x. 168, 2.

sām- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gām-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gārbh receive].

gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jīgāti.

abhi- approach, vii. 71, 4.

ā- come: rt. ao. agāt, i. 35, 8.

pāri- go by (acc.): root ao. inj. gāt, ii. 33, 14.

- prá- go forward, ipv. ṡigāta, i. 85, 6; enter, root ao., viii. 48, 2.
- gā-tú, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
- gātṛe-gātṛe, lc. itv. cd., in every limb, viii. 48, 2 [gā go].
- gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
- gir, f. song, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 135, 7 [gr sing].
- giri-ksi-t, a. mountain-dwelling, i. 154, 3 [ksi dwell].
- giri-śthā, a. mountain-haunting, i. 154, 2 [sthā stand].
- gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
- gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
- gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
- gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
- gūhā, pp. hidden, x. 129, 3 [guh hide].
1. gr sing, IX. grñāti, grñitē, ii. 83, 8. 12.
- abhi- greet favourably, x. 15, 6.
2. gr waken: red. ao. 2. du. ipv. jigṛtam, iv. 50, 11.
- grñ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
- grñ-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
- grt-sa, a. experienced, vii. 86, 7.
- grdh be greedy, IV. P. grdhyati; a ao. āgrdhat, x. 34, 4.
- grbh-āyā, den. P. grasp.
- ūd- hold up, cease, v. 83, 10.
- grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
- grhē-grhe, lc. itv. cd., in every house, v. 11, 4.
- gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5. 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bo-), OI. bō, Eng. cow].
- Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
- go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pū protect].
- gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
- gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
- gō-māyū, a. (Bv.) loving like a cow, vii. 103, 6. 10 [māyū, m. loving].
- grabh seize, IX. grbhñāti, grbhñitē, vii. 103, 4.
- ānu- greet, vii. 103, 4.
- grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
- grām-yā, a. belonging to the village, x. 90, 8 [grāma].
- grīsmā, m. summer, x. 90, 6.
- Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
- gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9. 10 [sad sit].
- gharm-in, a. heated, vii. 103, 8.
- ghas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
- ghā, enc. emphasizing pel., iv. 51, 7 [180].
- ghṛ-ni, f. heat, ii. 33, 6 [ghṛ = hr be hot].
- ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 33, 11. 14; v. 11, 3; 83, 8 [ghṛ be hot].
- ghṛtā-nirñij, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nij, f. splendour from nis out + nij wash].
- ghṛtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñca turned towards].
- ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
- ghṛṣ-vi, a. impetuous, i. 85, 1 [ghṛṣ = hrṣ be excited].
- gho-rā, a. terrible; n. magic power, v. 34, 14.
- ghōṣ-a, m. sound, x. 168, 1. 4 [ghus make a noise].
- Ca, enc. pel. and, i. 160, 2. 3; ii. 83, 13²; 35, 6. 8; iv. 50, 10; v. 11, 5; vii. 80, 1; x. 14, 7. 9. 14; 34, 11; 90, 2. 3. 7. 8. 10; ū, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3. 11; 15, 3. 13²; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
- cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλ-ος, Anglo-Saxon hweorol].
- caks, see II. cāṣṭe [reduplicated form of kas = kās shine: = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 vi- reveal, x. 34, 13.
 caks-u, n. eye, x. 90, 13 [caks see].
 caks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cātati; cs. cātáya drive away, ii. 83, 2.
 catur-aksá, a. (Bv.) four-eyed, x. 14, 10.
 11 [aksá = aksai eye].
 catus-pád, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fīdūr].
 catvāriṃśá, ord., f. f. fortieth, ii. 12, 11.
 ca-ná, pcl. and not, vii. 86, 6.
 candrá-mās, m. moon, x. 90, 13 [K. cd. bright (candrā) moon (mās)].
 car fare, I. carati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 á- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsani-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsani, a. active, f. folk + dhṛ-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive. I. cētati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citáya stimulate, iv. 51, 3; cētáya cause to think, vii. 86, 7.
 á- observe: pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 85, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 oid, enc. pcl. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 3. 8; x. 84, 8²; 127, 5 [Lat. quid].
 cekit-āna, int. pr. pt. famous, ii. 83, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cod impel].
 cyáv-ana, a. unstable, ii. 12, 4 [cyu more].
 cyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu more].
 cyu waver, fall, I. cyávate.
 prá-, cs. cyáváya overthrow, i. 85, 4.
 Chand seem, II. P. chántti; pf. ca-chānda, vii. 63, 3; seem good, please, 8. s. s. ao. áchān, x. 31, 1.
 ohánd-as, n. metre, x. 14, 16; 90, 9.
 ohāyá, f. shade, ii. 83, 6 [Gk. skid].
 Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
 jajñ-āná, pf. pt. Á. having been born, x. 14, 2 [jan generate].
 jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajñiré were born, x. 90, 9². 10; is ao. ájani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ájijanas hast caused to grow, v. 83, 10; cs. janáya generate, ii. 85, 13; x. 135, 5 [Old Lat. gen-ō 'generate': Gk. ao. é-γεν-ó-μην].
 prá- be prolific, IV. Á. jāya, ii. 83, 1; 35, 8.
 ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59. 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].
 janáy-ant, cs. pr. pt. generating, i. 85, 2.
 ján-i, f. woman, i. 85, 1.
 ján-i-man, n. birth, ii. 35, 6.
 jan-ús, n. generation, vii. 86, 1 [jan generate].
 jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].
 jár-ant, pr. pt. aging, old, x. 34, 3 [jṛ waste away; Gk. γέρ-οντ- 'old man'].
 jar-ás, m. old age, vii. 71, 5 [jṛ waste away; cp. Gk. γῆρας 'old age'].
 jar-i-tf, m. singer, ii. 33, 11 [jṛ sing].
 jálāsa, n. cooling, ii. 33, 7.
 jálāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajá, n. remedy].
 jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].
 jas be exhausted, I. jāsa; pf. ipv. jajastám weaken, iv. 50, 11.

jā be born, IV. *Ā. jāyate is born*, v. 11, 3; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. *ājāyata was born*, x. 90, 9, 12. 18²; 129, 3; 185, 6; *ājāyanta*, x. 90, 10.

jāgr-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. *born*, ii. 12, 1; x. 90, 5, 7; 168, 8; = finite vb., *were born*, x. 90, 10, 13; n. *what is born*, ii. 33, 3 [jā be born].

jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12, 13 [véd-as, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā be born].

jā-yā, f. *wife*, x. 34, 2, 4, 10, 11, 13 [jā be born].

jār-īn-i, f. *courtesan*, x. 34, 5 [having paramours: jārā].

Jāhus-ā, m. name of a protégé of the Asvins, vii. 71, 5.

ji conquer, I. *jāyati*; ft. *jesyāmi*, x. 34, 6; ps. *jīyate*, iii. 59, 2 [when accented this form appears in the RV. as *jīyate*, i. e. it is then pr. *Ā.* of *jyā overpower*].

vī- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. *transverse = athwari*, i. 85, 11; prone, ii. 35, 9.

jirā-dānu, a. (Bv.) *having quickening gifts*, v. 83, 1.

jiv-ā, n. *living world*, iv. 51, 5 [Lat. viv-o-s].

jivās-e, dat. inf. *to live*, viii. 48, 4; with *prā to live on*, x. 14, 14.

jus enjoy, VI. *jusā*, vii. 71, 6; 86, 2; x. 15, 4, 18; pf. sb. *jūjusan*, vii. 61, 6; is ao. sb. *jōsisat*, ii. 35, 1 [cp. Gk. γέωω, Lat. *gus-tus*, Go. *kiusan*, Eng. *choose*].

jus-ānā, pr. pt. *Ā. enjoying*, viii. 48, 2.

jūs-ta, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. *junāti speed*, vii. 86, 7.

jṛ, I. *Ā. jāra awake, be active*, iv. 51, 8.

jōha-māna, pr. pt. *Ā. gasping*, x. 15, 9 [jeh gasp].

jñā know, IX. *jñāti*, x. 34, 4 [cp. Gk. γινωσκω, Lat. *co-gno-sco*, Eng. *know*].

vī-, ps. *jāyāte be distinguished*, iv. 51, 6.

jmā, f. *earth*, gen. *jmās*, iv. 50, 1.

jyā-yāms, cpv. *more*, x. 90, 3; *elder*, vii. 86, 6 [jyā overpower; Gk. βιά 'force'].

jyē-sṭha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [spv. of jyā].

jyōt-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., *that; he, she, it*; n. *tā* *that*, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 35, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3, 4; 103, 5, 7; x. 34, 12, 13; 90, 12; 129, 2, 3, 4; 135, 5; m. *ā. tān him*, ii. 83, 13; 85, 3, 4; iv. 50, 1, 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. *tēna with it*, viii. 29, 4, 10; *with him*, x. 90, 7; I. f. *tāyā with that*, i. 85, 11; D. *tāsmā to him*, iii. 59, 5; iv. 50, 8²; x. 34, 12; *for him*, x. 135, 2; *to that*, viii. 48, 12, 13 (= as such); x. 168, 4; *for that*, viii. 48, 10; ab. *tāsmād from him*, x. 90, 5, 8, 9², 10²; *than that*, x. 129, 2; G. *tāsya of him*, ii. 35, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. *tāu these two*, x. 14, 12; f. *tē these two*, i. 160, 1, 5; D. *tābhyām to those two*, x. 14, 11; pl. N. m. *tē they*, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 3, 5², 12, 13; *those*, x. 15, 1; 90, 16; = as such, x. 15, 4, 7; f. *tās they*, iv. 51, 8; *those*, iv. 51, 7², 9; vii. 49, 1, 2, 3, 4; n. *tā those*, i. 154, 6; ii. 33, 13; x. 14, 16; *tāni those*, i. 85, 12; x. 90, 16; *Ā. tān those = that*, x. 90, 8; I. *tēbhis with them*, i. 85, 11; x. 15, 8, 14; f. *tābhis with them*, x. 168, 2; G. *tēsām of them*, x. 14, 6; L. *tāsu in them*, ii. 33, 13.

tams shake.

abhi- attack: pf. *tatasrē*, iv. 50, 2.

tatan-vāms, pf. pt. *having spread*, vii. 61, 1 [tan stretch].

tā-tas, adv. *thence*, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. *there*, x. 34, 13 [prn. root tā].

tā-thā, adv. *thus*, x. 90, 14 [prn. root tā].

ta-dānim, adv. *then*, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. *tanōti*; ipf. *ātanvata*, x. 90, 6 [cp. Gk. *tānvai* 'stretch', Lat. *tendo* 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.

- āva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ú, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. ō (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. rav-ú, Eng. thin].
 tanv-āná, pr. pt. Ā. performing, x. 30, 15 [tan extend].
 tap burn, I. tápa; pf. tatāpa = it pains, x. 34, 11; ps. tapyáte, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].
 táp-ana, a. burning, x. 34, 7 [tap burn].
 táp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tá, pp. healed, vii. 103, 9 [tap burn].
 tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 8. 7; 129, 3² [tam faint].
 támis-ic-i, f. power of darkness, viii. 48, 11 [tamis = támas + ic = i-año].
 tar-āni, a. speeding onward, vii. 63, 4 [tř cross].
 tá-rhi, adv. then, x. 129, 2 [prn. root tá].
 táva, gen. (of tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tarē].
 tav-ás, a. mighty, ii. 33, 3; v. 83, 1 [tu be strong].
 tavás-tama, spv. mightiest, ii. 33, 3.
 táv-is-i, f. might, i. 35, 4 [távis = táv-as, n. might].
 táskara, m. thief, viii. 29, 6.
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-iṣṇú, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 tāy-ú, m. thief, vii. 86, 5 [= stāyú; cp. ste-ná thief].
 tig-má, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśo-ṣna, a. across, x. 129, 5 [tirás].
 tir-ás, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].
 tisř, nm. f. of trí three, N. tisrás, i. 85, 6; ii. 35, 5.
 tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ám].
 tuch-yá, n. void, x. 129, 3.
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. tibi].
 túbhyam, D. (of tvám) for thee, iv. 50, 3; v. 11, 5; (angry) with thee, vii. 86, 3; = by thee, vii. 86, 8.
 tur-ś, a. cager, vii. 86, 4 [tur = tvar speed].
 tuvi-játā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 tūvis-manś, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 trp be pleased, IV. P. trpnoti; cs. tarpáya satisfy, i. 85, 11 [cp. Gk. τέρω].
 trř thirst, IV. trřya; pf. tātrśúr, x. 15, 9 [cp. Gk. τέρωμαι 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trř-náś, a. thirsty, i. 85, 11.
 trřyá-vant, a. thirsty, vii. 103, 3 [trřyā thirst].
 tř cross, VI. tirá.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; iř ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvám), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. toí].
 tok-á, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. tyád that, iv. 51, 1; pl. tyá those, viii. 48, 11.
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 trí, nm. three, i. 85, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. trí, Eng. three].
 trí-kadrúka, m. pl. three Soma vats, x. 14, 16 [kadrú, f. Soma vessel].
 trí-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 trí-pañcāśá, a. consisting of three fifties, x. 34, 8.
 trí-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
 trí-vandhurá, a. three-seated, vii. 71, 4.
 trí-śadhaśthá, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [śadhá-stha, n. gathering-place].

tri-*triṣṭūbh*, f. name of a metre, x. 14, 16.
tri-s, adv. thrice, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. in three ways, i. 154, 1.
tvāks-iyāms, cpv. most vigorous, ii. 33, 6.
tvād, ab. (of tvām) than thee, ii. 33, 10.
tvām, prs. prn. thou, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15^a; x. 15, 12^a. 13.
Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = takṣ fashion].
tvā, enc. A. (of tvām) thee, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) given by thee, ii. 33, 2.
tvām, prs. prn. A. (of tvām) thee, v. 11, 5. 6^a.
tveṣ-ā, a. terrible, ii. 33, 8. 14 [tviṣ be agitated].
tveṣā-samdrś, a. (Bv.) of terrible aspect, i. 85, 8.
tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].
Dāks-a, m. will, vii. 86, 6; might, viii. 48, 8 [dakṣ be able].
dāks-ina, a. right, vi. 54, 10 [cp. Gk. *δεξιός*, Lat. *dexter*].
daksina-tās, adv. to the south, x. 15, 6.
dād-at, pr. pt. giving, vii. 103, 10 [dā give].
dādhat, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dhā put].
dādā-āna, pr. pt. A. committing, assuming, i. 35, 4; ii. 12, 10; = going, x. 15, 10 [dhā put].
dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. *δομος*, Lat. *domu-s*].
dāsa, nm. ten, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].
daśāṅgulā, length of ten fingers, x. 90, 1 [dāsa + aṅgūli finger].
Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].
dās-yu, m. non-Aryan, ii. 12, 10 [das lay waste].
dah burn, i. dāha.
nīs burn up, x. 34, 9.
1. dā give, III. dadāti, ii. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 10³; ipv. 3. du. dātām, x. 14, 12; s ao. op. diṣiya, ii. 33, 5 [cp. Gk. *δίωμι*, Lat. *dā-re*].
ānu-forgive, ii. 12, 10.
ā-take, ii. 12, 4.
pārā-abandon: ao. inj., viii. 48, 8.

pāri-give over to: ipv. dehi, x. 14, 11.
prā-present: root ao. ādās, x. 15, 12.
2. dā divide, IV. dāya; wield, ii. 33, 10.
dādrhānā, pf. pt. A. steadfast, i. 85, 10 [drh make firm].
dā-tṣ, m. giver, ii. 33, 12.
Dānu, m. son of Dānu, a demon, ii. 12, 11.
dā-man, n. rope, viii. 86, 5 [3. dā bind].
dās-vāms, pf. pt. worshipping, m. worshipper, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].
dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].
dās-ā, m. slave, vii. 86, 7.
didrk-su, adv. with a desire to see = find out, vii. 86, 3 [from ds. of drś see].
div, m. sky, A. divam, iii. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divī, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφός*, *Δίφ*].
div play, IV. dīya, x. 34, 13.
div-ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div-ā].
divi-spṛś, a. touching the sky, v. 11, 1; x. 168, 1 [divī L. of div + sprś touch].
divé-dive, lc. itv. cd. every day, i. 1, 3. 7 [L. of divā day].
div-yā, a. coming from heaven, divine, vii. 49, 1; 103, 2; x. 34, 9 [div heaven].
diś, f. quarter (of the sky), i. 85, 11; x. 90, 14 [diś point].
1. dī fly, IV. dīya.
pāri-fly around, ii. 35, 14; v. 83, 7.
2. dī shine: pf. didīya, ii. 33, 4.
didi-vāms, pf. pt. shining, ii. 35, 3. 14 [dī shine].
dīdvi, a. shining, i. 1, 8 [dī shine].
dīdhy-āna, pr. pt. A. pondering, iv. 50, 1 [dhi think].
dīp shine, IV. A. dīpya.
sām-inflame: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].
dīy-ant, pr. pt. flying, vii. 63, 5 [dī fly].
dirghā, a. long, i. 154, 3; x. 14, 11 [Gk. *διρχός*].
dirgha-śrū-t, a. heard afar, vii. 61, 2 [śru hear + t].
du go: iṣ ao. sb. daviśāni, x. 34, 5.
dudhrā, a. fierce, ii. 12, 15.
dur-i-tā, (pp.) n. *spring ill, hardship*, i. 85, 3 [dus ill + t p. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-matī, f. *ill-will*, ii. 33, 14 [dus till + matī thought].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
 duṣ-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kṛ do + t].
 dú-ṣṭuti, f. *ill praise*, ii. 33, 4 [dus ill + ṣṭuti praise].
 duh milk, II. P. dōgdhi; s ao. duk-sata, with two acc., i. 160. 3.
 duh-i-tī, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. dauhtar].
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
 dū-tā, m. *messenger*, v. 11, 4; 83, 8; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rā, a. *far*].
 dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 63, 4.
 dr pierce, int. dardarsi, ii. 12, 15.
 dr̥-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr̥ split; cp. Gk. δῆρα, Eng. *tear*].
 drā see: pf. dādrāe is seen, vii. 61, 5.
 drśāye, dat. inf. *to see*, x. 14, 12.
 dr̥s-tvāya, gd. *having seen*, x. 34, 11.
 dr̥h make firm, I. P. dṛmha; ipf. ādṛm-hat, ii. 12, 2.
 dev-ā, m. *god*, i. 1, 1. 2. 4. 5; 85, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from div heaven].
 deva-trā, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abode of the gods*, x. 135, 7.
 deva-yū, a. *devoted to the gods*, i. 154, 5.
 deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
 devā-hitī, f. *divine order*, viii. 103, 9 [devā god + hi-tī, f. *impulse from hi impel*].
 dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā god].
 doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
 dāiv-ya, a. *divine*, i. 35, 5; viii. 48, 2;

coming from the gods, ii. 83, 7; n. *divinity*, ii. 35, 8 [from devā god].
 Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
 dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
 dyu-mnā, n. *wealth*, iii. 59, 6.
 dyó, m. *heaven*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Zēu, Lat. *diem*].
 dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
 drāv-īnā, n. *wealth*, iv. 51, 7 [movable property, from dru run].
 dru run, I, dráva.
 āti- run past (acc.), x. 14, 10.
 drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
 druḥ, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
 dvā, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *dù*, Eng. *two*].
 dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
 dvār, f. du. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvṛ close with loss of aspirate through influence of dvā two, as having two folds].
 dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
 dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-pod-, Lat. *bi-ped-*].
 dviṣ hate, II. dvēṣti, x. 34, 3.
 dvēs-as, n. *hatred*, ii. 33, 2 [dviṣ hate].
 Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
 1. dhān-van, n. *waste land*, i. 35, 8; desert, v. 83, 10.
 2. dhān-van, n. *bow*, ii. 33, 10.
 dham blow, I. P. dhāmatī, ps. dham-yēte, x. 135, 7.
 vi- blow asunder, iv. 50, 4.
 dhām-ant, pr. pt. *blowing*, i. 85, 10.
 dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
 1. dhā put, III. dādhati, v. 83, 1; supply with (inst.), ii. 35, 12; bestowed, ipv. dhehī, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhé, x. 129, 7; ds. *desire to bestow*, didhisanti, ii. 35, 5; *support*, didhisāmi, ii. 35, 12 [Gk. *τίθημι*].
 ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.
 ā- *deposit*, root ao. sb. dhās, v. 83, 7.
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from* (ab.) into (lc.), vii. 61, 3.
 vī- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
 canas- *accept gladly*, ii. 35, 1.
 purās- *place at the head, appoint Purohita*: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 dhā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayāt, pr. pt. cs. of dhr̥ *hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 dhisānā, f. *bowl*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhi *think*, III. dīdhaye.
 ā- *think to oneself*, ā- dīdhaye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhi *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [āhuna + iti].
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumu-s*].
 dhūr-ti, f. *malice*, viii. 48, 3 [dhv̥ *injure*].
 dhr̥ *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhr̥s-nū, n. adv. *forcibly*, x. 34, 14 [dhr̥s *be bold, dare*].
 dhe-nū, f. *cow*, i. 160, 3; ii. 35, 7 [yielding milk: dhe = dhā *suck*].
 dhrū-ti, f. *seduction*, vii. 86, 6 [dhrū = dhv̥ *injure*].
 1. Nā, pcl. *as, like*, i. 35, 6; 85, 1. 7. 8^a; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5^a. 7; 103, 2^a. 3. 7; viii. 48, 5. 6; x. 127, 4. 8; 163, 2 [180].
 2. nā, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15^a; 35, 6^a; iii. 59, 2^a; iv. 51, 6; vi. 54, 3^a. 4. 9; vii. 61, 5^a; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13^a; 84, 2-5. 12; 129, 1^a. 2. 7^a; 163, 3. 4 [180].
 nākt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct-s*].
 nā-ksatra, n. *star*; *day-star*, vii. 86, 1 [nākt *night* + ksatra *dominion* = *ruling over night*].
 nad-ī, f. *stream*, ii. 35, 3 [nad *roar*].
 nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt-* 'nephew'].
 nāpt̥r, m. (weak stem of nāpāt) *son*: gen. nāpt̥r, ii. 35, 11; dat. nāpt̥re, ii. 35, 14 [nā-pitr̥ *having no father* = 'nephew', 'grandson'].
 nābh-as, n. *sky*, v. 83, 8 [Gk. *νέφος*, OSL. *nebo*].
 nam *bend*, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nān-namiti *bend low*, v. 83, 5.
 prāti- *bend towards*: pf. nānāma, ii. 33, 12.
 nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].
 namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].
 namas-yā, a. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέο-s*, Lat. *novu-s*, OSL. *novu*, Eng. *new*].
 Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
 1. nās *be lost*, IV. P. nāsya; ao. neśat, vi. 54, 7.
 2. nās *reach*, I. nāśa.
 vī- *reach*, ii. 35, 6.
 nās, f. *night*, vii. 71, 1.
 naś-tā, pp. *lost*, vi. 54, 10 [nās *be lost*].
 nas, prs. prn., A. *us*, i. 1, 9; 35, 11^a; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7^a; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4, D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 10¹, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 4, 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.
nah bind, IV. **nāhya**.
sām- knit together: irr. pf. 2. pl. **anāha**, viii. 48, 5.
nā = **nā** not, x. 34, 8.
nāka, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.
nāli, f. *flute*, x. 135, 7.
nāth-itā, pp. *distressed*, x. 34, 3 [**nāth** seek aid].
nādyā, m. *son of streams*, ii. 35, 1.
nādh-amāna, pr. pt. *A. seeking aid, suppliant*, ii. 12, 6; 33, 6.
nānā, adv. *separately*, ii. 12, 8.
nābhi, f. *navel*, x. 90, 14.
nā-man, n. *name*, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. *ὄνομα*, Lat. *nōmen*, Go. *namō*, Eng. *name*].
nāri, f. *woman*, ii. 33, 5 [from **nār** man].
nāsatyā, m. du. epithet of the *Āsvin*s, vii. 71, 4 [**nā** + **asatyā** not untrue].
ni-kṛt-van, a. *deceitful*, x. 34, 7 [**nī** down + **kr** do].
ni-citā, pp. *known*, ii. 12, 13 [**nī** + **ci** note].
ninyā, n. *secret*, vii. 61, 5.
ni-todān, a. *piercing*, x. 34, 7.
ni-drā, f. *sleep*, viii. 48, 14 [**nī** + **drā** sleep; cp. Gk. *δωρ-θάω*, Lat. *dor-mio*].
ni-dhi, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [**nī** down + **dhi** = **dhā** put].
nī-dhruvi, a. *persevering*, viii. 29, 3 [**nī** + **dhrūvi** firm].
ni-pādā, m. *valley*, v. 83, 7 [**nī** down + **pāda**, m. *foot*].
nir-āyana, n. *exit*, x. 135, 6 [**nīs** out + **āy-ana** going: i go].
ni-vāt, f. *depth*, x. 127, 2 [**nī** down].
ni-vésanī, a. *causing to rest*, i. 35, 1 [from cs. of **nī** + **vis** cause to turn in].
ni-satta, pp. with **ā**, *having sat down in* (ic.), x. 15, 2 [**nī** + **sad** sit down].
ni-sād-yā, gd. *having sat down*, ii. 35, 10; x. 15, 6; with **ā**, x. 14, 5.
ni-siñc-ānt, pr. pt. *pouring down*, v. 83, 6 [sic *sprinkle*].
niṣkā, m. *necklace*, ii. 33, 10.

niṣ-kṛtā, n. *appointed place*, x. 34, 5 [pp. *arranged*: **nīs** out + **kr** make].
nī lead, I. **nāya**; 2. pl. *ipv.*, x. 34, 4.
sām- conjoin with (inst.), vi. 54, 1.
nic-ā, adv. *down*, x. 34, 9 [inst. of **nyāñō** downward].
nū, adv. *now*, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = *inter. pcl.* *pray*? vii. 86, 2 [Gk. *νύ*, OI. *nu*, OG. *nu*].
nud push, VI. **nudā**; pf. 3. pl. **Ā. nu-** **nudre**, i. 85, 10, 11.
prā- push away: pf. vii. 86, 1.
nū, adv. = **nū** now, vii. 63, 6 [OG. *nū*].
nū-tana, a. *present*, i. 1, 2 [**nū** now].
nū-nām, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [**nū** now].
nṛ, m. *man*, pl. N. **nāras**, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἀνῆρ*, *ἀνδρῶς*].
nṛ-cākṣas, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [**nṛ** man + **cākṣas** look].
nṛ-pāti, m. *lord of men*, vii. 71, 4.
nṛ-mnā, a. *manliness, valour*, ii. 12, 1 [cp. **nṛ-mānas** manly].
ne-tf, m. *guide*, ii. 12, 7 [**nī** lead].
nō = **nā** + **u** also not, vi. 54, 3.
nāu, f. *ship*, x. 135, 4 [Gk. *ναῦ-s*, Lat. *navi-s*].
ny-āñc, a. *downward*, v. 83, 7 [**nī** down + **añc** -ward].
ny-āpta, pp. *thrown down*, x. 34, 5, 9 [**nī** + **vap** strew].
Pakṣ-in, a. *winged*, x. 127, 5 [**pakṣā**, m. *wing*].
pāc-ant, pr. pt. *cooking*, ii. 12, 14, 15 [**pac** cook, Lat. *coquo* for *pequo*, OSI. 3. s. *pečetū*].
pāñca, nm. *five*, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].
pān-i, m. *niggard*, iv. 51, 3 [pañ *bar-gain*].
pat fly, I. **pāta**, x. 14, 16; cs. **patāya** fall, v. 83, 4 [Gk. *πέρ-ε-ραι* flies, Lat. *pet-o*].
pāt-i, m. *lord*, pl. N. **pātāyas**, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσι-s*].
pāth, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρο-s*].
path-i, m. *path*, i. 35, 11; x. 14, 7: 168, 3.
pathi-kṛt, m. *path-maker*, x. 14, 15 [**kr**-t making: **kr** + determinative t].

pathi-rākṣi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad *fall*, IV. A. pādya; pp. papāda, x. 34, 11.
 āva- *fall down*, vi. 54, 3.
 pād, *foot*, du. ab. padbhyām, x. 90, 12. 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-ā, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].
 pad-vānt, a. *having feet*, x. 127, 5.
 pan-āyā, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].
 pānthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος].
 pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].
 paprath-ānā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].
 pāy-as, n. *milk, moisture*, i. 160, 8 [pi *suell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.
 par-ās, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.
 parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yānt, pr. pt. *departing*, x. 34, 5 [parā *away*, Gk. πέρα *beyond*, + i go].
 parā-vāt, f. *distance*, i. 35, 3; iv. 50, 3.
 pāri, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. πῆρι].
 pari-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhi reduced form of dhā *put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].
 parivatsar-īṇa, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].
 pāri-skṛta, pp. *adorned*, x. 135, 7 [pāri *round* + skṛ = kr *make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from i go*].
 Parjanya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjanya-jinvita, pp. *quicken* by Parjanya, vii. 103, 1 [jinv *sec. root* = ji-*nu* *from ji quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. πέπαρα 'limits'].
 pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. περ *far* in περαινω 'finish' for περφαίνω].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, 8 [pavitra, n. *means of purification*; root pū *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].
 paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
 1. pā *drink*, i. piba, iv. 50, 10; root ao. āpāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].
 sām- *drink together*, x. 135, 1.
 2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].
 pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 33, 8 [pr *pass* = *crossing*; Gk. πόρο-s 'passage'].
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].
 pi *suell*, I. pāyate; pf. pipāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, m. *father*, i. 1, 9; 160, 2. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. *pater*, Go. *fadar*].
 pītr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].
 pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi suell*].
 prā- *pour forth*, v. 83, 6

piś *adorn*, VI. pimśā: pf. pipiśūr, vii. 103, 6; Ā. pipiśe, ii. 33, 9.
 pi-tā, pp. *drunk*, viii. 48, 4. 5. 10. 12.
 piyūsa, m. n. *milk*, ii. 35, 5 [pi *swell*].
 putrā, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
 pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.
 punar-hān, a. *striking back*, x. 34, 7.
 punānā, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].
 pūr, f. *citadel*, ii. 35, 6 [pr *fill*].
 pūram-dhi, f. *reward*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].
 purās-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
 purā, adv. *formerly*, iv. 51, 7.
 purā-nā, a., f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].
 puru-tāma, a. *spv. most frequent*, iv. 51, 1 [purū, Gk. πολύς].
 puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
 puru-rūpa, a. (Bv.) *having many forms*, ii. 33, 9.
 Pūru-ṣa, m. *the primaeval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruś-tā, f. *human frailty*, x. 15, 6.
 purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā *put*].
 purō-hiti, f. *priestly service*, vii. 61, 7.
 puṣ-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of puṣ *thrive*].
 puṣ-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
 pū *purify*, IX. punāti, i. 160, 3.
 pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [pūr *fill*: cp. Gk. πολλοί 'many', Eng. *full*].
 pūruṣa, m. *metrical for pūruṣa*, x. 90, 3. 5.
 pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
 pūrva-jā, a. *born of old*, x. 14, 15 [jā *be born*].
 pūrva-bhāj, a. *receiving the preference*, iv. 50, 7 [bha] *share*].
 pūrva-sū, a. *bringing forth first*, ii. 35, 5.
 pūrvāhṇ-ā, m. *morning*, x. 34, 11 [pūrvā *early* + ahna = āhan *day*].
 pūrv-yā, a. *ancient*, i. 85, 11; x. 14, 7.

Pūs-ān, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [puṣ *thrive*].
 pr take across, III. P. piparti; ipv. pi-prām, vii. 61, 7; II. P. pārṣi = ipv., ii. 33, 3.
 pre mix, VII. prākti.
 sām-, Ā. prāktē, *mingle*, vii. 103, 4.
 prchā-māna, pr. pt. Ā. *asking oneself*, x. 34, 6 [prach *ask*].
 pṛt-anā, f. *battle*, i. 85, 8.
 prthiv-f, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 168, 1 [the broad one = prthivī, f. of prthú from prath *spread*].
 pṛś-ni, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.
 Prāni-mātr, a. (Bv.) *having Prāni as a mother*, i. 85, 2.
 pṛsat-i, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.
 prṣad-ājya, n. *clotted butter*, x. 90, 8.
 pṛś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
 pṛ *fill*, IX. prāti, ii. 35, 3.
 ā- *fill up*, v. 11, 5; vii. 61, 2.
 pēpiś-at, pr. pt. *int. thickly painting*, x. 127, 7 [piś *paint*].
 pōṣ-a, m. *prosperity*, i. 1, 3 [puṣ *thrive*].
 pra-ketā, m. *beacon*, x. 129, 2 [prā + cit *appear*].
 prach ask, VI. prchā, ii. 12, 5; vii. 86, 8 [sec. root: praś + cha; cp. Lat. posco = porc-sco and prec-or, OG. forsc-ōn].
 pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. pro-gen-ies].
 prajā-vant, a. *accompanied by offspring*, iv. 51, 10.
 prati-kāmām, adv. *at pleasure*, x. 15, 8 [kāma *desire*].
 prātijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janā, m. *adversary*].
 prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].
 prati-dośām, adv. *towards eventide*, i. 85, 10 [dośā *evening*].
 prati-būdhya māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.
 prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].
 prā-tir-am, acc. inf. *to prolong*, viii. 48, 10 [tr *cross*].
 pra-tnā, a. *ancient*, iv. 50, 1 [prā *before*].

prath spread out, I. Ā. prātha : ppf. pa-prāthāt, vii. 86, 1.
 pra-thamā, ord. first, i. 35, 1⁴; v. 11, 2; vi. 54, 4; x. 14, 2; 84, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. *sra-tama*].
 prathama-jā, a. first-born, x. 168, 8 [jā = jan].
 prathamā-m, adv. first, iv. 50, 4.
 pra-diś, f. control, ii. 12, 7 [diś point].
 pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].
 prā-yati, f. impulse, x. 129, 5 [yam extend].
 prāyas-vant, a. offering oblations, iii. 59, 2 [prā-as enjoyment from pri please].
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vāt, f. slope, downward path, i. 35, 8; height, x. 14, 1 [prā forward].
 pravāto-jā, a. born in a windy place, x. 34, 1 [pra-vātā + ja = jan].
 pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].
 prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargā, m. discharge, vii. 103, 4 [srj emit].
 pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].
 prā-siti, f. toils, x. 34, 15 [si bind].
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-starā, m. strewn grass, x. 14, 4 [str strew].
 prā fill [extended form, pr-ā, of pf. fill].
 ā- pervade, s ao. āprās, x. 127, 2.
 prāñc, a., f. prāc-f, forward, x. 34, 12; facing, x. 135, 3 [prā + āñc].
 prāñā, m. breath, x. 90, 13 [prā + an breathe].
 prā-vṛṣ, f. rainy season, vii. 103, 8. 9 [vrṣ rain].
 prāvṛṣ-ā, a., f. f, belonging to the rains, vii. 103, 7.
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5. [pri please].

Phaligā, cave, iv. 50, 5.

Bad-dhā, pp. bound, x. 84, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadhnan, x. 90, 15.
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.
 barh-āpa magic power, x. 34, 7 [brh make big].
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhiḥ-śād : śād sit].
 barhiḥ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiḥ].
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15. 11; 90, 7.
 bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.
 bādḥ drive away, I. Ā. bādḥate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
 āpa- drive away, i. 85, 8. 9; 85. 8.
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. *bāzu*, Gk. *πῆχυς*, OG. *buog*].
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhi fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhṛ bear].
 bil-ma, n. shavings, ii. 35, 12.
 budh-ānā, ao. pt. Ā. waking, iv. 51, 8.
 budh-nā, m. n. bottom, x. 135, 6 [Lat. *fundus*].
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
 brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmaṇas pāti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhī].
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
 brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
 brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

ádhi- *speak for* (acc.), i. 85, 11. x. 15, 5.
 úpa-, *Ā. implore*, iv. 51, 11.

Bhaks-á, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1. 7.

bhad-rá, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand *be praised*].

Bhar-atá, m. pl. name of a tribe, v. 11, 1.

bhár-ant, pr. pt. *bearing*, i. 1, 7 [bhrbear].
 bháv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].

bhā shine, II. P. bhāti.

áva- *shine down*, i. 154, 6.

vi- *shine forth*, ii. 35, 7. 8; v. 11, 1.

bhid split, VII. bhinatti [Lat. *find-o*].

vi- *split open*, i. 85, 10.

bhisák-tama, m. spv. *best healer*, ii. 33, 4 [bhisáj *healing*].

bhisáj, m. *physician*, ii. 33, 4.

bhī fear, I. Ā. bháyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s ao. ábhaigur, viii. 48, 11.

bhī-má, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].

bhur quiver, int. járbhuriti, v. 83, 5.

bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; world, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 163, 2. 4 [bhū be].

bhū become, be, I. bháva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ábhavat, v. 11, 3. 4; x. 135, 5. 6; come into being, x. 90, 4; pf. babháva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ábhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. *φύω*, Lat. *fu-i*].

abhí- *be superior to* (acc.), iii. 59, 7.

á- *arise*, pf., x. 129, 6. 7; 163, 3.

āvis- *appear*, vii. 103, 8.

sām- *do good to* (dat.), viii. 48, 4.

bhū-tá, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.

bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. *φῦμα* 'growth'].

bhū-ri, n. *great*, ii. 33, 9; much, ii. 33, 12; adv. *greatly*, i. 154, 6.

bhūri-śruga, a. (Bv.) *many-horned*, i. 154, 6.

bhūr-ni, a. *angry*, vii. 86, 7.

bhūs *strive*, I. P. bhūṣati [extended form of bhū be].

pári- *surpass*, ii. 12, 1.

bhr bear, III. bībharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. *φέρω*, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].

vi-, I. bhara, *carry hither and thither*, v. 11, 4.

Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.

bhesaj-á, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhisáj *healing*].

bhóg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].

bhcj-á, m. *liberal man*, iv. 51, 3.

bhój-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].

bhyas = bhī *fear*, I. Ā. bhyásate, ii. 12, 1.

bhrāj shine, I. Ā. bhrájate.

vi- *shine forth*, i. 85, 4.

bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.

bhrā-tr, m. *brother*, x. 34, 4 [Gk. *φράτωρ*, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OSI. *bratrū*].

Mah, māmha *be great*, māmhate and māhe (3. s.).

sām- *consecrate*, vii. 61, 6.

maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-á *bounty*: mah *be great*].

maghóni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].

mandūka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.

math-itá, pp. *kindled by friction*, viii. 48, 6.

math-yá-māna, pr. pt. ps. *being rubbed*, v. 11, 6.

mad rejoice, I. mada, in (1c.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7;

with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, Ā. rejoice, x. 15,

14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. *μαδάω*, Lat. *mado* 'drip'].

mád-a, m. *intoxication*, i. 85, 10; viii. 48, 6.

mada-cyút, a. *reeling with intoxication*, i. 85, 7 [cyu move].

mā́d-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.
 mā́dh-u, n. *honey, mead*, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medūs, OSi. medū, Eng. mead].
 mā́dhu-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.
 mā́dhu-ścūt, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 3 [ścūt drip].
 mā́dhya, a. *middle*, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].
 mā́dhyā-mā, spv. a. *middlemost*, x. 15, 1. *man think*, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 34, 13.
 mā́n-as, n. *mind*, x. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].
 mā́nas-vant, a. *wise*, ii. 12, 1.
 mā́n-ā, f. *jealousy*, ii. 33, 5 [man think].
 mā́n-īśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man think].
 mā́n-u, m. an ancient sage, ii. 33, 13.
 mā́no-jū, a. *swift as thought*, i. 85, 4 [mā́nas mind + jū to speed].
 mā́n-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.
 mā́nd *exhilarate*, I. mā́nda: iṣ ao. Ā. āmanḍiṣātām, vii. 103, 4.
 ū́d- gladden, pf. mamanda, ii. 33, 6 [= mā́d rejoice].
 mā́nd-as-ā́rā, ao. pt. *rejoicing*, iv. 50, 10 [mā́nd = mā́d rejoice].
 mā́nd-rā, a. *gladdening*, v. 11, 3 [mā́nd exhilarate].
 mā́ndrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
 mā́n-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 3; vii. 61, 2 [man think].
 mā́n-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
 mā́yo-bhū, a. *benevolent*, ii. 33, 13 [mā́y-as gladness + bhu = bhū being for = conducting to].
 mā́r-ūt, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10, 12; ii. 33, 1, 13; v. 83, 6.
 mā́rūt-vant, a. *accompanied by the Maruts*, ii. 33, 6.
 mā́rḍ-i-tṣ, m. *one who pities*, x. 34, 3 [mrḍ be gracious].
 mā́r-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-ρός, Spo-ρός 'mortal', Lat. mor-ta 'goddess of death'].

mā́rt-ya, a. *mortal*; m. *mortal man*, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
 mā́rmrjyā-mā́na, pr. pt. int. *making bright*, ii. 35, 4 [mrj wipe].
 mā́h, a. *great*, ii. 33, 8; G. mahās, iv. 50, 4; f. -f, v. 11, 5 [Av. mas 'great'; from mah be great].
 mā́h-án, m. *greatness*, ii. 12, 1; 35, 2 [mah be great].
 mā́h-ánt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mā́hā-vadha, a. (Bv.) *having a mighty weapon*, v. 83, 2.
 mā́h-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
 mā́hi-tvá, n. *greatness*, vii. 61, 4.
 mā́hi-tvanā, n. *greatness*, i. 85, 7.
 mā́h-in, a, f. -i, *great*, i. 160, 2, 5.
 mā́h-i-mán, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; *power*, x. 129, 3; pl. *poicers*, x. 129, 5.
 mā́h-f, a. f. *great*, ii. 33, 8, 14; x. 14, 1 [mah be great].
 mā́h-ya, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mihi].
 mā́ measure, III. Ā. mímite.
 vi- measure out: pf. vi-mamé, i. 154, 1, 3; 160, 4; ii. 12, 2.
 mā́, enc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 5², 6, 10; x. 34, 1, 2; 127, 7 [Lat. me, Eng. me].
 mā́, proh. pcl. not, ii. 33, 1, 4², 5; viii. 48, 8, 14²; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].
 mā́-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā́-kīm, proh. prn. pcl. no one, vi. 54, 7².
 Mā́talī, m. a divine being, x. 14, 3.
 mā́-tṣ, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mā́dhvi, m. du. *lovers of honey*, vii. 71, 2 [mā́dhu honey].
 mā́nuṣa, a. *human*; m. *man*, vii. 63, 1 [mā́nus man].
 mā́m, prs. prn. A. me, vii. 49, 1-4.
 mā́-yā, f. *mysterious power*, i. 160, 3 [mā make].
 mā́-yú, a. *lowing*, vii. 103, 2 [mā bellow].
 mā́s-a, m. *month*, vii. 61, 4 [mā́s moon].

mi-tá, pp. *set up*, iv. 51. 2 [mi *set up*].
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii. 61, 4; 63, 1. 6; n. *friendship*, x. 34, 14.
 Mitrá-Váruṇā, du. cd. *Mitra and Varuṇa*, i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.
 mi *damage*, IX. mināti [cp. Gk. *μi-vú-ω*, Lat. *mi-nu-o*].
 á- *diminish*, ii. 12, 5.
 prá- *infringe*, vii. 63, 8; 103, 9; viii. 48, 9.
 midh-vāms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from *mih rain*].
 mūkha, n. *mouth*, x. 90, 11-13.
 muc *release*, VI. muñcá: ppf. ámumuk-tam, vii. 71, 5.
 mud *be merry*, I. Á. móda.
 práti- *exult*, v. 83, 9.
 mrg-á, m. *beast*, i. 154, 2; ii. 33, 11.
 mrj *wipe*, II. mārjmi.
 sám- *rub bright*, ii. 35, 12.
 mrd *be gracious*, VI. mṛlá, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; cs. mṛláya, *id.*, viii. 48, 8.
 mṛlay-áku, a. *merciful*, ii. 33, 7 [mṛd *be gracious*].
 mṛl-iká, n. *mercy*, vii. 86, 2; viii. 48, 12 [mṛd *be gracious*].
 mr-tyú, m. *death*, x. 129, 2 [mr *dies*].
 mṛś *touch*, VI. mṛśá.
 pári- *embrace*, x. 34, 4.
 mṛś *be heedless*, IV. mṛśya.
 ápi- *forget*, vi. 54, 4.
 me, enc. prs. prn. D. *to me*, vii. 63, 8; 86, 3. 4; x. 34, 13; G. *of me*, ii. 35, 1; vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
 maujavatá, a. *coming from Mūjavant*, x. 34, 1.
 Yá, rel. prn. *who, which, that*: N. yás, i. 85, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50, 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63, 1. 3; vii. 71, 4; 86, 1; viii. 48, 10². 12; x. 14, 5; 34, 12; 129, 7: f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2³. 12; 129, 1. 3. 4; 185, 7; *with kīṃ ca whatever*, v. 83, 9; A. yám, i. 1, 4; ii. 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135, 8. 4; I. yéna, i. 160, 5; ii. 12, 4; iv. 61, 4; f. yáyā, iv. 51, 6; Ab. yásmād, ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

1. 7⁴. 14²; 85, 7; v. 83, 4³; vii. 61, 2; x. 34, 4; f. yásyās, x. 127, 4; L. yásmin, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, i. 35, 11; 85, 1. 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-10. 13². 14²; 90, 7. 8; *with ké whatever*, x. 90, 10; f. yás, vii. 49, 1. 2. 3; n. yáni, ii. 33, 13; yá, i. 85, 12; ii. 33, 13³; iv. 50, 9; vii. 86, 5; A. m. yán, x. 14, 3; 15, 13²; G. f. yásām, vii. 49, 3; L. f. yásu, iv. 51, 7; vii. 49, 4⁴; 61, 5.
 yaks-á, n. *mystery*, vii. 61, 5.
 yaj *sacrifice*, I. yája; ipf. áyajanta, x. 90, 7. 16.
 yaj-atá, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [A. *yazata*; from *yaj worship*].
 yaj-átha, m. *sacrifice*, v. 11, 2 [yaj *worship*].
 yája-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. Á. of *yaj worship*].
 yáj-us, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].
 yaj-ñá, m. *worship, sacrifice*, i. 1, 1. 4; ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4; vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13; 90, 7-9. 15. 16² [A. *yasna*, Gk. *ἀγνó-ς*].
 yajñá-ketu, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajdá-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajñ-íya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajñá *worship*].
 yat *array oneself*, I. yáta: pf. i. 85, 8; cs. yátáya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.
 yá-tas, adv. *whence*, x. 129, 6. 7 [prn. root yá].
 yá-ti, prn. *how many*, x. 15, 13 [prn. root yá].
 yá-tra, rel. adv. *where*, i. 154, 5. 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yá].
 yá-thā, rel. adv. *how*, x. 135, 5. 6; *so that*, ii. 33, 15; unaccented = *iva like*, viii. 29, 6 [prn. root yá].
 yathā-vasām, adv. *according to (thy, his) will*, x. 15, 14; 168, 4 [váśa, m. *will*].
 yá-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51, 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 34, 5; 90, 6. 11. 15; *in order that*, vii. 71, 4; *so that*, vii. 86, 4; *since*, i. 160, 2; *if*, viii. 48, 9 [n. of rel. yá].

yād-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yā-d-i if, rel. adv. + vā or].
 y-ānt, pr. pt. *going*, vii. 61, 3 [i go].
 yam *extend*, bestow, I. yācha, iv. 51, 10; v. 83, 5; pf. A. yemire *submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15.
 ādhi- *extend to* (dat.), i. 85, 12.
 ā- *guide to* (lc.), root ao. inj. yamāt, x. 14, 14.
 ni- *bestow*, iv. 50, 10.
 prā- *present a share of* (gen.), x. 15, 7.
 vi- *extend to*, i. 85, 12.
 Yam-ā, m. *god of the dead*, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.
 yās-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.
 yāhvī, f. *swift one*, ii. 83, 9; 85, 14.
 yā go. II. yāti, i. 35, 3^a. 10; vii. 49, 3; x. 168, 1.
 ā- *come*, i. 35, 2; x. 15, 9.
 ūpa ā- *come hither*, vii. 71, 2.
 ā ūpa *come hither to*, vii. 71, 4.
 pāri prā- *proceed around*, iv. 51, 5.
 yātayāj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. cs. of yat array oneself + jāna man].
 yātu-dhāna, m. *sorcerer*, i. 35, 10 [yātū, m. *sorcery + dhāna practising from dhā put, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].
 yu *separate*, III. yuyōti, ii. 83, 1. 3; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; cs. yavāya *save from*, viii. 48, 5; yāvāya *ward off*, x. 127, 6^a.
 yuk-tā, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. ζυγρός, Lat. iunctus, Lith. junkta-s].
 yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunākti: pf. yuyujé, x. 34, 11; r. ao. āyugdhvam, i. 85, 4.
 prā- *yoke in front*, i. 85, 5.
 yūdhyā-māna, pr. pt. A. *fighting*; m. *fighter*, ii. 12, 9 [yudh fight].
 yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh fight].
 yuva-ti, f. *young maiden*, ii. 35, 4. 11 [f. of yuvan youth].
 yūv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 35, 4 [Lat. iuven-i-s].
 yuv-ām, prs. prn. N. *you two*, vii. 71, 5;

dat. yuvābhyām *to you two*, vii. 61, 7 [= yū- + am].
 yuva-yū, a. *addressed to you*, vii. 71, 7.
 yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūg-ām, Av. yūš, yūšem, Go. yūs].
 yūg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yōj-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].
 yō-ni, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 34, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yōs-ā, f. *woman*, x. 163, 2.
 yōs, n. *blessing*, ii. 33, 13; x. 15, 4.
 Rāph *hasten*, I. rāpha; cs. rāphāya *cause to speed*, i. 85, 5.
 rakṣ *protect*, I. rākṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ἀλάω ward off].
 rākṣa-māna, pr. pt. A. *protecting*, vii. 61, 3 [rakṣ protect].
 rakṣ-ās, m. *demon*, i. 85, 10; v. 83, 2.
 rakṣ-i-tē, m. *guardian*, x. 14, 11 [rakṣ protect].
 raghu-pātvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghū swift: Gk. ῥαχύ-s].
 raghu-syād, a. *swift-gliding*, i. 85, 6 [raghū swift + syand run].
 rāj-as, n. *space air*, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ῥεβος, Go. riqiz-a].
 rān-ya, a. *glorious*, i. 85, 10 [ran rejoice].
 rā-tna, n. *gift, treasure*, i. 35, 8 [rā give].
 rātna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
 rā-tha, m. *car*, i. 35, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 168, 1 [r go].
 rāth-ya, a. *belonging to a car*, i. 35, 6.
 rād dig, I. rāda: pf. rarāda, vii. 49, 1.
 radh-rā, a. *rich*, ii. 12, 6 [rādḥ succeed].
 randh *make subject*, IV. P. rādhyā: red. ao., ii. 33, 5.
 rap-as, n. *badly injury*, ii. 33, 3. 7.
 ram *set at rest*, IX. ramnāti: ipf. ii. 12, 2; I. A. rāma *rejoice in* (lc.), x. 34, 13.
 ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā give].
 rāv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].
 rās-mi, m. *ray*, i. 35, 7; *cord*, x. 129, 5.
 rā gite, II. rāti; 2. ind. rāsi = ipv., ii

83, 12; III. ipv. 2. pl. rarīdhvam, v. 83, 6.
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.
 rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7. 9; vii. 49, 3. 4; 86, 5; viii. 48, 7. 8; x. 14, 1. 4. 7. 11. 15; 84, 8. 12; 168, 2 [rāj rule, Lat. reg-ō].
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
 rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
 rātri, f. night, i. 35, 1; x. 127, 1. 8; 129, 2.
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
 rādhō-cēya, n. bestowal of wealth, iv. 51, 8 [dēya, gdv. to be given from dā give].
 ri release, IX. rināti, ii. 12, 8.
 ānu- flow along, i. 85, 8.
 rio leave, VII. P. rinākti, vii. 71, 1 [Gk. λείνω, Lat. linquo].
 āti- extend beyond: ps. ipf. ārioyata, x. 90, 5.
 riā, f. injury, ii. 35, 6.
 riā be hurt, IV. riśyati, vi. 54, 8; a ao. inj., vi. 54, 7. 9; injure, viii. 48, 10.
 riā kiss, II. rēdhi, ii. 38, 13.
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
 ruc shine, I. rōca; cs. rocāya cause to shine, viii. 29, 10.
 ruc-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. shattering, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, i; ii. 38, 1-9. 11-18. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
 rudh obstruct, VII. ruṇaddhi, runddhē, x. 84, 3.
 āpa- drive away: rt. ao. arodham, x. 84, 3.
 rūś-ant, pr. pt. gleaming, iv. 51, 9.
 ruh grow, I. rōhati, rōhate.
 āti- grow beyond (acc.), x. 90, 2.
 ā- rise up in (acc.), viii. 48, 11.
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
 rē-tas, n. seed, v. 83, 1. 4; x. 129, 4 [ri flow].
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 3 [ribh sing].
 revāt, adv. bountifully, ii. 35, 4 [n. of revānt].
 re-vāt-ī, f. wealthy, iv. 51, 4 [f. of revānt].
 re-vānt, a. wealthy, viii. 48, 6 [re = raj wealth].
 rōdas-ī, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2. 4; ii. 12, 1; vii. 64, 4; 86, 1.
 rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
 Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].
 Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; op. Gk. λευκός 'white', Lat. lux, lūc-is].
 Vag-nū, m. sound, vii. 103, 2 [vac speak].
 vac utter, III. P. vīvakti; ao. op., ii. 85, 2; speak, ps. uoyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
 ādhi- speak for (dat.), viii. 48, 14.
 prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
 vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
 vacus-yā, f. eloquence, ii. 35, 1.
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vazra 'club'].
 vājra-bāhu, n. (Bv.) bearing a bolt in his arm, ii. 12, 12. 18; 83, 3.
 vājra-hasta, n. (Bv.) having a bolt in his hand, ii. 12, 18.
 vajr-in, m. bearer of the bolt, vii. 49, 1.
 vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. φέρος year, Lat. velus in velus-tas 'age'].
 vats-in, a, f. -ī, accompanied by calves, vii. 103, 2.
 vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5²; x. 84, 12.
 āchā- invoke, v. 83, 1.
 ā- utter, ii. 12, 15; viii. 48, 14.
 prā- utter forth, iā ao. avādiṣur, vii. 103, 1.
 sām- converse about (acc.) with (inst.), vii. 86, 2.
 vād-ant, pr. pt. speaking, vii. 103, 8. 6. 7.

van win, VIII. vanōti win [Eng. win ;
cp. Lat. ven-ia 'favour'].
ā-, ds. vivāsa seek to win, ii. 33, 6 ; v.
33, 1.
van-ūs, m. enemy, iv. 50, 11 [eager,
rival : van win].
vāne-vane, lc. itv. cd. in every wood, v.
11, 6.
vand praise, I. A. vādate, iv. 50, 7
[nasalized form of vad].
pāri- extol, with (inst.), ii. 33, 12.
vānda-māna, pr. pt. A. approving, ii.
33, 12.
vap strew, I. vāpati, vāpate.
nī- lay low, ii. 33, 11.
vapus-yā, a. fair, i. 160, 2 [vāpus, n.
beautiful appearance].
vay-ām, prs. prn. N. pl. we, i. 1, 7 ; ii.
12, 15 ; iii. 59, 3. 4 ; iv. 50, 6 ; 51,
11 ; vi. 54, 8. 9 ; vii. 86, 5 ; viii. 48, 9.
13. 14 ; x. 14, 6 ; 127, 4 [Av. vaem,
Go. wais, Eng. we].
vāy-as, n. force, ii. 33, 6 ; viii. 48, 1
[food, strength : vi enjoy].
vay-ā, f. offshoot, ii. 35, 8.
vayūnā-vat, a. clear, iv. 51, 1 [vay-
ūnā].
vayo-dhā, m. bestower of strength, viii.
48, 15 [vāyas force + dhā bestowing].
vār-i-man, n. expanse, iii. 59, 3 [vr̥
cover].
vār-i-vas, n. wide space, vii. 63, 6 ;
prosperity, iv. 50, 9 [breadth, freedom :
vr̥ cover].
varivo-vit-tara, cpv. m. best finder of
relief, best banisher of care, viii. 48, 1
[vāriyas + vid find].
vār-iyas, cpv. a. wider, ii. 12, 2 [urū
wide].
Vār-una, m. vii. 49, 3. 4 ; 61, 1. 4 ; 63,
1. 6 ; 86, 2. 3. 4. 6. 8 ; x. 14, 7 [Gk.
oipavó-s 'heaven' ; vr̥ cover, encompass].
vār-ṇa, m. colour, ii. 12, 4 [coating :
vr̥ cover].
vārta-māna, pr. pt. A., with ā rolling
hither, i. 35, 2 [vrt turn].
vart-man, n. track, i. 85, 3 [vrt turn].
vārdh-ana, n. strengthening, ii. 12, 14
[vrdh increase].
vārdha-māna, pr. pt. A. growing, i. 1,
8 [vrdh grow].
vārvrt-āna, pr. pt. A. int. rolling about,
x. 34, 1 [vrt turn].
varṣ-ā, n. rain, v. 33, 10 [vr̥ṣ rain].
varṣ-yā, a. rainy, v. 33, 3.

val-ā, m. enclosure, cave, iv. 50, 5 [vr̥
cover].
valgū-yā, don. honour, iv. 50, 7.
vās desire, II. vāsti, s. 1. vāsmi, ii. 33,
13 ; pl. 1. uśmasi, i. 154, 6.
1. vas shine, VI. P. uchāti : pf. pl. 2.
ūsa, iv. 51, 4 [Av. usaiti 'shines'].
2. vas wear, II. A. vāste [cp. Gk. ἔν-
νυμι = Fέσνυμι, AS. wearian, Eng. wear].
abhi-, cs. clothe, i. 160, 2.
3. vas dwell, I. P. vāsati [AS. wesan 'be',
Eng. was ; in Gk. ἄστυ = Fάστυ].
prā- go on journeys, viii. 29, 8.
vas, enc. prs. prn. A. you, i. 85, 6 ; iv.
51, 10. 11 ; D. to or for you, i. 85, 6.
12 ; iv. 51, 4 ; x. 15, 4. 6 ; G. of you,
ii. 33, 13 ; x. 34, 12. 14 [Av. vō, Lat.
vōs].
vas-atī, f. abode, nest, x. 127, 4 [vas
dwell].
vas-ant-ā, m. spring, x. 90, 6 [vas
shine].
vās-āna, pr. pt. A. clothing oneself in
(acc.), ii. 35, 9 [2. vas wear].
vās-iṣṭha, spv. a. best ; m. name of a
seer, vii. 86, 5 ; pl. a family of ancient
seers, x. 15, 8 [vas shine].
vās-u, n. wealth, vi. 54, 4 ; vii. 103, 10 ;
x. 15, 7 [vas shine].
vasu-dēya, n. granting of wealth, ii. 33, 7.
vāsu-mant, a. laden with wealth, vii. 71,
3. 4.
vāsn-ya, a. for sale, x. 34, 3 [vasnā, n.
price, Gk. ἄνο-s = Fάσ-vo-s 'purchase
price', Lat. rēnu-m = ves-num].
vās-yas, acc. adv. for greater welfare, viii.
48, 9 [cpv. of vāsu good].
vās-yāms, cpv. a. wealthier, viii. 48, 6
[cpv. of vās-u].
vāh carry, draw, drive, I. vāha, vii. 63,
2 ; s. ao. āvāt, x. 15, 12 [Lat. veh-ere,
Eng. weigh].
ānu- drive after : pf. anūhiré, x. 15, 8.
ā- bring, i. 1, 2 ; 35, 6 ; vii. 71, 3 ; x.
14, 4.
nī- bring : pf. ūhathur, vii. 71, 5.
vāh-ant, pr. pt. carrying, i. 85, 5 ; bear-
ing, ii. 35, 9 ; bringing, vii. 71, 2.
vāh-ant-i, pr. pt. f. bringing, ii. 85, 14.
vāh-nī, m. driver, i. 160, 3 [vāh drive].
vā blow, II. P. vātī [Av. vaiñ, Gk.
ἀνσι = ἀ-Fη-σι ; cf. Go. watan, German
wehen 'blow'].
prā- blow forth, v. 33, 4.
vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. ve].

- vāc, f. *voice*, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vāc *speak*; Lat. *vox* = *vōc-s*].
 vāj-a, m. *conflict*, i. 85, 5; *booty*, ii. 12, 15; vi. 54, 5 [vāj *be strong*].
 vāja-yú, a. *desirous of gain*, ii. 35, 1.
 vāj-in, a. *victorious*, x. 34, 4 [vāja].
 vānā, m. *pipe*, i. 85, 10.
 vā-ta, m. *wind*, v. 83, 4; x. 168, 1. 2. 4 [vā *blow*; cp. Lat. *ven-tu-s*, Gk. *ἀντης*].
 vām, enc. prs. prn. du. A. *you two*, iv. 50, 10; vii. 61, 6³; 63, 5; 71, 1; D. *for you two*, vii. 61, 2. 5²; vii. 71, 4; G. *of you two*, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
 vā-mā, n. *wealth*, vii. 71, 2 [vā = *van win*].
 vāyav-yā, a. *relating to the wind, aerial*, x. 90, 8 [vāyū].
 vā-yú, m. *wind*, x. 90, 13 [vā *blow*].
 vār-ya, gdv. *desirable*, i. 35, 8 [vā *choose*].
 vāvaś-at, pr. pt. int. *loving*, iv. 50, 5 [vāś *low*].
 vāvrdh-ānā, pr. pt. Ā. *having grown*, x. 14, 3 [vārdh *grow*].
 vāśī, f. *axe*, viii. 29, 3.
 vāsar-ā, a. *vernal*, viii. 48, 7 [**vasar spring*; Gk. *ἔαρ*, Lith. *vasarā*].
 vās-tu, n. *abode*, i. 154, 6 [vas *dwell*: Gk. *ἴστω*].
 vī, m. *bird*, i. 85, 7; viii. 29, 8; pl. N. *vāyas*, x. 127, 4 [Av. *vi-*, Lat. *avi-s*].
 vī-kramāṇa, n. *wide stride*, i. 154, 2; x. 15, 3.
 vī-caikramānā, pf. pt. Ā. *having strode out*, i. 154, 1 [kram *stride*].
 vī-carsaṇi, a. *active*, i. 85, 9.
 vīj, pl. *stake at play*, ii. 12, 5.
 vī-tata, pp. *extended*, x. 129, 5 [tan *stretch*].
 vī-tarām, adv. *far away*, ii. 33, 2 [cpv. of prp. vī *away*].
 vīt-tā, n. *property*, x. 34, 13 [pp. of vid *find, acquire: acquisition*].
 1. vid *know*, II. P. vētti; pr. sb. *know of* (gen.), ii. 35, 2; ipv. vidāhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6². 7²; pl. 1. vidmā, x. 15, 13 [Gk. *οἶδα*, *ἴδμεν*; AS. *ic wāt, wā wilon*; Eng. *I wot*; Lat. *vid-ēre* 'see'].
 prā- *know*, x. 15, 13.
 2. vid *find*, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.
 ānu- *find out*, ii. 12, 11; v. 11, 6.
 ā-, s ao. *win hither*, x. 15, 3.
 nis- *find out*, x. 129, 4.
 vid-ātha, m. *divine worship*, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh *worship*].
 vī-dyāt, f. *lightning*, ii. 35, 9; v. 83, 4 [vī *afar* + dyut *shine*].
 vid-vāms, unrel. pf. pt. *knowing*, vi. 54, 1 [Gk. *φειδῶς*].
 vidh *worship*, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 163, 4.
 prāti- *pay worship to*, vii. 63, 5.
 vidh-ānt, pr. pt. m. *worshipper*, ii. 35, 7.
 vī-dhāna, n. *task*, iv. 51, 6 [*dis-position: vi prp. + dhāna from dhā put*].
 vī-pīch-am, acc. inf. *to ask*, vii. 86, 3.
 vip-ra, a. *wise*, iv. 50, 1; m. *sage*, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: *vip tremble with emotion*].
 vī-bhāt-ī, pr. pt. f. *shining forth*, iv. 51, 1. 10. 11 [bhā *shine*].
 vī-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vī-bhīd *split asunder*, but the meaning here applied is obscure].
 vī-bhrāja-māna, pr. pt. Ā. *shining forth*, vii. 63, 3 [bhrāj *shine*; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].
 vī-madhya, m. *middle*, iv. 51, 3.
 vī-rapśā, m. *abundance*, iv. 50, 3 [vī + rapś *be full*].
 Vī-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [*sur-ruling*].
 virā-śāh, a. *overcoming men*, i. 35, 6 [= *vira-śāh for vira-śāh*].
 vī-rūk-maut, m. *shining weapon*, i. 85, 3 [ruc *shine*].
 vī-rūpa, a. *having different colours*, vii. 103, 6 [rūpā, n. *form*].
 Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vī + vas *shine afar*].
 viś, f. *settlement*, x. 15, 2; *abode*, vii. 61, 3; *settler*, i. 35, 5; *subject*, iv. 50, 8.
 viś enter, VI. viśā.
 ā- enter, iv. 50, 10; viii. 48, 12. 15.
 nī- *come home, go to rest*, x. 34, 14; 16². 8; s ao., avikṣmahī, x. 127, 4; cs *veśāya cause to rest*, i. 85, 2.
 viś-pāti, m. *master of the house*, x. 135, 1.
 viśva, prn. a. *all*, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
- viśvá-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 3.
- viśva-dānim, adv. always, iv. 50, 8.
- viśvá-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.
- viśvá-psnya, a. laden with all food, vii. 71, 4 [psnya from psā eat].
- viśvá-rūpa, a. (Bv.) omniform, i. 35, 4; ii. 33, 10; v. 83, 5.
- viśvá-sambhū, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- viśvá-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.
- viśvāhā, adv. always, i. 160, 3 [viśvā āhā all days].
- viśve devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
- viś work, III. vīveṣṭi: pf. vivéṣa, ii. 35, 13.
- vi-ṣṭa, pp. unfastened, v. 83, 7. 8 [vi + si bind].
- viṣu-ṇa, a. varied in form, viii. 29, 1.
- viṣūci, a. f. turned in various directions, ii. 33, 2 [f. of viṣv-añc].
- vi-ṣṭhā host (?), x. 168, 2.
- Viś-ṇu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].
- viṣv-añc, a. turned in all directions, x. 90, 4.
- vi-sargá, m. release, vii. 103, 9 [vi + sṛj let go].
- vi-sárjana, n. creation, x. 129, 6 [vi + sṛj let go].
- vi-srṣṭi, f. creation, x. 129, 6. 7 [vi + sṛj let go].
- vi-srásas, ab. inf. from breaking, viii. 48, 5; vi + sras fall].
- vi-hāyas, a. mighty, viii. 48, 11.
- vi guide, II. véti, i. 35, 9.
- ūpa- come to (acc.), v. 11, 4.
- vi-rá, m. hero, i. 85, 1; ii. 33, 1; 35, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
- vīrá-vat-tama, spv. a. most abounding in heroes, i. 1, 3.
- vīrá-vant, a. possessed of heroes, iv. 50, 6.
- vīrádh, f. plant, ii. 35, 8 [vi asunder + rudh grow].
- vir-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīrá hero].

1. vr cover, V. vṛṇóti, vṛṇuts.
- ā-, int. ipf. ā-varivar contain, x. 129, 1.
- vi- uncloase, rt. ao. avran, iv. 51, 2.
2. vr choose, IX. Ā. vṛñite, ii. 33, 13; v. 11, 4; x. 127, 8.
- vṛk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupu-s, Lith. vilka-s, Eng. wolf].
- vṛk-ī, f. she-wolf, x. 127, 6.
- vṛktá-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktá, pp. of vrj + barhis, q. v.].
- vṛk-sá, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśc cut, fell].
- vrj twist, VII. vṛṇákti, vṛṇákte.
- pári- pass by, ii. 33, 14.
- vrj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vrj].
- vṛṇānā, pr. pt. Ā. choosing, v. 11, 4 [vrj choose].
- vṛt turn, I. Ā. vārtate roll, x. 34, 9; cs. vartāya turn, i. 85, 9.
- ā-, cs. whirl hither, vii. 71, 3.
- nis-, cs. roll out, x. 135, 5.
- prá-, cs. set rolling, x. 135, 4.
- ānu prá- roll forth after, x. 135, 4.
- sām- be evolved, x. 90, 14.
- ādhi sām- come upon, x. 129, 4.
- Vṛ-trá, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vrj cover].
- vr-tvā, gd., having covered, x. 90, 1.
- vṛdh grove, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvrdhū, x. 11, 3; cs. vardhāya strengthen, v. 11, 3. 5.
- vṛdh-é, dat. inf. to increase, i. 85, 1.
- vṛṣ rain, I. vāṛṣa rain: is ao. ávarṣis, v. 83, 10.
- abhi- rain upon, ao. vii. 103, 8.
- vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with áśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἔρσην].
- vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-lá, m. beggar, x. 34, 11 [little man].
- vṛṣa-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti, f. rain, v. 83. 6 [vṛṣ rain].
- vṛṣṇyā-vant, a. mighty, v. 83, 2 [vṛṣ-ṇya many strength, from vṛṣan bull].

- véd-ana, n. possession, x. 34, 4 [vid find, acquire].
 vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
 ven long, I. P. vėnati.
 ănu- seek the friendship of, x. 135, 1.
 volh, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vařtar 'draught animal' Lat. vector].
 vāi, pcl., ii. 33, 9. 10 [180].
 Vairūpā, m. son of Virūpa, x. 14, 5.
 Vaivasvatā, m. son of Virastant, x. 14, 1.
 vāisya, m. man of the third caste, x. 90, 12 [belonging to the settlement = vīś].
 vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].
 vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + ađj adorn].
 vyac cend, III. P. vityakti.
 sām- roll up, ipf. āvivyak, vii. 63, 1.
 vyath karer, I. vyātha, vi. 54, 3.
 v: ātha-māna, pr. pt. Ā. quaking, ii. 12, 2.
 vyust, f. daybreak, vii. 71, 3 [vi + vas shine].
 vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
 vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].
 vra-tā, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
 vrāta-cārin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
 vrāta, m. troop, host, x. 34, 8. 12.
 śāms praise, I. śāmsa, vii. 61, 4 [Lat. censeo].
 śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
 śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ĩkarō-v, Lat. centum, Go. hund].
 śām-tama, spv. a. most beneficent, ii. 33, 2. 13; x. 15, 4 [śām, n. healing].
 śaphā-vant, a. having hoofs, v. 83, 5.
 śabāla, a. brindled, x. 14, 10.
 śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8².
 śāmbara, m. name of a demon, ii. 12, 11.
 śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śi tiā].
 śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
 śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
 śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
 śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. šatma-s 'helmet', OG. helm 'helmet'].
 śāv-as, n. power, v. 11, 5 [śū swell].
 śāsam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toi].
 śāśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śi lie].
 śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śā + śvant, orig. pt. of śū swell, Gk. ā-navr-].
 śāktā, m. teacher, vii. 103, 5 [śak be able].
 śā; order, II. śāsti, śāste.
 ānu- instruct, vi. 54, 1.
 abhī- guide to (acc.), vi. 54, 2.
 śik-van flame (?), ii. 35, 4.
 śiks be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].
 śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
 ś.ti-pād, a. (Bv.) white-footed, i. 35, 5.
 śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθapós 'free, pure'].
 śivā, a. kind, x. 34, 2.
 śīśu, m. child, ii. 33, 13 [śū swell, cp. Gk. κνέω].
 śīriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
 śi-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].
 śirs-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυ-η 'head'].
 śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuo be bright, Av. sux-ra 'flaming'].
 śūc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 8; viii. 29, 5; clear, vii. 49, 2. 8; pure, ii. 33, 13; 35, 3² [śuo shine].
 śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
 śubh-āya, Ā. adorn oneself, i. 85, 3.
 śubh-rā, a. bright, i. 35, 3; 85, 8; iv. 51, 6 [śubh adorn].
 śumbh, adorn, I. Ā. śūmbhate.
 prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huṣ-ka].
 śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].
 śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. á-kupo-s 'in-valid'].
 śūdrá, m. man of the servile caste, x. 90, 12.
 śūśuj-āna, pf. pt. A. trembling (?), x. 34, 6.
 śūś-ā, a. inspiring, i. 154, 3 [śvas breathe].
 śruv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
 śrđh-yā, f. arrogance, ii. 12, 10 [śrđh be arrogant].
 śr crush, IX. śrñāti.
 sám- be crushed: ps. ao. śāri, vi. 54, 7.
 ścut drip, I. ścōta, iv. 50, 3.
 śyā-vā, a. dusky, i. 35, 5 [OSI. si-vā 'grey'].
 śyenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.
 śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. kard-in 'heart'].
 śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].
 śravas-yū, a. fame-seeking, i. 85, 8.
 śri-tā, pp. reaching to (lc.), v. 11, 3.
 śrī, f. glory, i. 85, 2; iv. 33, 8; x. 127, 1.
 śru, V. śrñōti, hear, ii. 33, 4; x. 15, 5; pl. 8. śrñvire = ps., x. 163, 4.
 śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tus 'famous'].
 śrē-sṭha, spv. a. best, ii. 33, 3.
 śrō-tra, n. ear, x. 90, 14 [śru hear].
 śrāus-tī, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].
 śva-ghn-in, m. gambler, ii. 12, 4.
 śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].
 śva-śrū, f. mother-in-law, x. 34, 3 [OSI. svekry, svekrūve].
 śvity-āñc, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. hveits, Eng. white) + āñc].
 Śās, nm. six, x. 14, 16 [Av. xšvaš, Gk. ἕξ, Lat. sex, OI. sz, Go. sahs, Eng. six].
 Śá, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8; 51. 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ὅ, Go. sa].
 sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
 sam-rarāpā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].
 sam-vatsarā, m. year, vii. 103, 1. 7. 9.
 sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].
 sam-vj, a. conquering, ii. 12, 3.
 sakh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4. 10; x. 34, 2. 5; 163, 3.
 sakh-yā, n. friendship, viii. 48, 2.
 sam-gāmana, m. assembler, x. 14, 1.
 sac accompany, I. A. sácate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach. x. 90, 16 [Gk. ἑνεαί, Lat. sequitur, Lith. sekū].
 sác-ā, adv. prp. with (lc.), iv. 50, 11 [sac accompany].
 sájan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].
 sa-jōgas, a. acting in harmony with (inst.), viii. 48, 15 [jōgas, n. pleasure].
 sat, n. the existent, x. 129, 1 [pr. pt. of as be].
 sāt-pati, m. true (?) lord, ii. 33, 12.
 sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].
 satyā-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.
 satyāntā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + ānta].
 sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a no. sadata, x. 15, 11 [Lat. sīdo].
 ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.
 nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. sīdat, v. 11, 2; settle: pf. s. 2. sasāttha, viii. 48, 9.
 sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἕδος].
 sādās-sadas, acc. itv. cd. on each seat, x. 15, 11.
 sá-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.
 sa-dfē, a., f.-i, alike, iv. 51, 6 [having a similar appearance].
 sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

- sadha-māda, m. joint *jeast*, x. 14, 10 [co-revelry; sadhā = sahā *together*].
 sadha-stha, n. gathering place, i. 154, 1. 8.
 san gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. old, iv. 51, 4 [from sāna; Gk. *ēvo-s*, OI. *sen*, Lith. *sėnas* 'old'].
 sānt, pr. pt. being, x. 34, 9 [as *be*; Lat. (*prae*)-sent-].
 sam-dśā, f. sight, ii. 33, 1.
 saptā, nm. seven, i. 35, 8; ii. 12, 3. 12; x. 90, 15² [Gk. *ēptā*, Lat. *septem*, Eng. *seven*].
 saptā-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
 saplāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśyā, n. mouth].
 sūp-ti, m. racer, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by *prāthas*, n. fame].
 sa-bādha, a. zealous, vii. 61, 6 [bādha, m. stress].
 sabhā, f. assembly hall, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. level, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμό-ς*, Eng. *same*, cp. Lat. *sim-ili-s*].
 sam-ād, f. battle, ii. 12, 3.
 sām-ana, n. festival, x. 168, 2 [coming together].
 samanā, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from *sāmāna* being together].
 samānā, a., f. i. same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 63, 2; common, ii. 35, 8; vii. 63, 3; 103, 6.
 samānā-tas, adv. from the same place, iv. 51, 8.
 sam-idh, f. faggot, x. 90, 15 [sām + idh kindle].
 samudrā-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [sam-udrā, m. collection of waters + jyeṣṭha, spv. chief].
 samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].
 sam-fdh, f. unison, vii. 103, 5 [sām + rdh thrive].
 sām-prkta, pp. mixed with (inst.), x. 34, 7 [prc mix].
 sam-pfcaas, ab. inf. from mingling with. ii. 35, 6 [prc mix].
 sām-bhrta, pp. collected, x. 90, 8 [bhr bear].
 sam-rāj, m. sovereign king, viii. 29, 9.
 sa-yūj, a. united with (inst.), x. 168, 2.
 sa-rātham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
 sār-as, n. lake, vii. 103, 7 [sr run].
 saras-ī, f. lake, vii. 103, 2.
 sārg-a, m. herd, iv. 51, 8 [srj let loose].
 sārta-ave, dat. inf. to flow, ii. 12, 12 [sr flow].
 srp creep, I. P. sārpati.
 vī- slink off, x. 14, 9.
 sarpir-āsuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from srp run = melt) + ā-suti brew from su press].
 sārva, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλο-ς* = *ὅλ-fo-s*, Lat. *salvu-s* 'whole'].
 sārva-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.
 sarva-hūt, a. (Tp.) completely offering, x. 90, 8. 9 [hu-t: hu sacrifice + determinative t].
 sal-ilā, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sr flow].
 Sav-i-tṛ, m. a solar god, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū stimulate].
 sas sleep, II. P. sāsti, iv. 51, 3.
 sas-ānt, pr. pt. sleeping, iv. 51, 5.
 sah overcome, I. sāha, x. 34, 9 [Gk. *ἐχω*, ao. *ἐσ(ε)χ-ov*].
 säh-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].
 sa-hāsra, nm. a thousand, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].
 sahāsra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
 sahāsra-bhrṣṭi, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣ-ti from bhrṣ = hrṣ stick up].
 sahāsra-śirṣan, a. thousand-headed, x. 34, 14.
 sahasra-sāvā, m. thousandfold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].
 sahasrākṣā, a. (Bv.) thousand-eyed, x. 90, 1 [akṣā eye = āksi].
 sā-hūti, f. joint praise, ii. 33, 4 [hūti invocation from hū call].
 sā bind, VI. syāti.
 vī- discharge, i. 85, 5.
 sā, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
 sād-ana, n. seal, x. 135, 7 [sad sit].

- śādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādharāṇa *having the same support*].
- śādh-ū, a. *good*, x. 14, 10.
- śādh-u-yā, adv. *straightway*, v. 11, 4.
- Śādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.
- śān-as-i, a. *bringing gain*, iii. 59, 6 [san gain].
- śān-u, n. m. *back*, ii. 35, 12.
- śā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.
- śāya-ka, n. *arrow*, ii. 33, 10 [suitable for hurling: si *hurl*].
- śārameyā, m. *son of Saramā*, x. 14, 10.
- śāśanāśanāśā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-āśana + anaśāna].
- simhā, m. *lion*, v. 83, 8.
- sic pour, VI. śiśā, i. 85, 11 [OG. *sig-u* 'drip', Lettic *sik-u* 'fall' of water].
- nī- pour down, v. 83, 8.
- sidh repel, I. P. śēdhati.
- āpa- chase away, i. 35, 10.
- śindh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. *hind-u-s*].
- śiavid-ānā, pf. pt. A. *sweating*, vii. 103, 8 [svīd *perspire*: Eng. *sweat*].
- sim, enc. prn. pcl. *him &c.*, i. 160, 2.
- su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].
- sū, adv. *well*, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. *hu*, OI. *su*].
- sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 84, 11.
- su-kṛātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].
- sukratū-yā, f. *insight*, i. 160, 4.
- su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.
- su-ksitī, f. *safe dwelling*, ii. 35, 15.
- su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.
- su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.
- su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.
- sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taṣṭa *fashion*].
- śutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.
- su-tāra, a. *easy to pass*, x. 127, 6.
- su-dāmpas, a. (Bv.) *wondrous*, i. 85, 1 [dāmpas *wonder*].
- su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.
- su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.
- su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha *milking*: dugh = duh].
- sū-dhita, pp. *well established*, iv. 50, 8 [dhita, pp. of dhā *put*].
- su-dhṛṣṭa-tama, spv. a. *very proud*, i. 160, 2.
- su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.
- sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].
- su-pātha, n. *fair path*, vii. 63, 6.
- su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 35, 7.
- su-palāśā, a. *fair-leaved*, x. 135, 1.
- su-péśas, a. (Bv.) *well-adorned*, ii. 35, 1 [péśas, n. *ornament*].
- su-prakēśā, a. *conspicuous*, iv. 50, 2 [prakēśā, m. *token*].
- su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
- su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prāti-ka, n.].
- su-prāṇiti, a. (Bv.) *giving good guidance*, x. 15, 11.
- su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.
- su-bhāga, a. *having a good share*, opulent; genial, vii. 63, 1.
- su-bhū, a. *excellent*, ii. 85, 7 [sū *well* + bhu *being*].
- sū-bhrta, pp. *well cherished*, iv. 50, 7.
- sū-makha, m. *great warrior*, i. 85, 4.
- su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
- su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of eū-mēnās].
- sv-mṛṣṭika, a. (Bv.) *very gracious*, i. 35, 10 [mṛṣṭikā, n. *mercy*].
- su-medhās, a. (Bv.) *having a good understanding*, viii. 48, 1.
- su-mnā, n. *good-will*, ii. 33, 1, 6.
- sumnā-yū, a. *kindly*, vii. 71, 3.
- su-rabhi, a. *fragrant*, x. 15, 12.
- śūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].
- su-rētas, a. (Bv.) *abounding in seed*, 160, 3.
- su-vāroas, a. (Bv.) *full of vigour*, x. 14, 8.
- su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.
- su-vitā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur-itā].

su-vidātra, a. *bountiful*, x. 14, 10; 15, 3, 9.
 su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vrkti, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sū + rk-ti from *arc praise*, cp. ro].
 su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-sīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 83, 5.
 su-sēva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.
 su-śakhi, m. *good friend*, viii. 48, 9 [śakhi *friend*].
 su-śtuti, f. *eulogy*, ii. 33, 8 [stuti *praise*].
 su-śtūbh, a. *well-praising*, iv. 50, 5 [stūbh *praise*].
 su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva *invocation*].
 sū, adv. *well*, v. 83, 10 [= sū *well*].
 sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunara*].
 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*, OG. *sunu*, Lith. *sūnū*, Eng. *son*].
 sūpāyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + upāyana].
 sūr-a, m. *sun*, vii. 63, 5 [svār *light*].
 sūri, m. *patron*, ii. 35, 6.
 sūr-ya, m. *sun*, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār *light*].
 sr flow, III. *śisarti*.
 ūpa-prā- stretch forth to, int. 3. s. *sarar-o*, ii. 35, 5.
 srj emit, VI. *srjāti* [Av. *her'zaiti*].
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- send forth to (acc.), ii. 35, 1.
 srp-rā, a. *extensive*, iv. 50, 2 [srp *creep*].
 sé-nā, f. *missile*, ii. 33, 11 [si *discharge*].
 senā-nī, m. *leader of an army, general*, x. 34, 12.
 só-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4². 7-15; x. 14, 13; 84, 1; *Soma sacrifice*, vii. 103, 7 [su *press*: Av. *haoma*].
 soma-pā, m. *Soma drinker*, ii. 12, 13.

soma-pīthā, m. *Soma draught*, x. 15, 3 [pīthā from *pā drink*].
 som-in, a. *soma-pressing*, vii. 103, 8.
 som-yā, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.
 saumanas-ā, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skāndati, int. inj. kaniṣkan, vii. 103, 4.
 skabhāya, den. *prop, establish*, i. 154, 1 [from skabh, IX. skabhñāti].
 skāmbh-ana, n. *prop, support*, i. 160, 4.
 stan thunder, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. *στένω* 'lament'].
 stan-ātha, m. *thunder*, v. 83, 3.
 stanāyant, pr. pt. *thundering*, v. 83, 2; x. 163, 1.
 stanayi-tnū, m. *thunder*, v. 83, 6.
 stabh or stambh *prop, support*, IX. stabhñāti, ii. 12, 2.
 vi- *prop asunder*, pf. *tastambha*, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. *Ā. = ps. being praised*, ii. 33, 11 [stu *praise*].
 sthi-rā, a. *firm*, ii. 33, 9, 14 [sthā *stand*].
 stu *praise*, II. stāuti, ii. 33, 11; v. 83, 1.
 prā- *praise aloud*, i. 154, 2.
 stu-tā, pp. *praised*, ii. 33, 12.
 stuv-ant, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā *be stealthy*].
 sto-tf, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].
 stō-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
 stōma-taṣṭa, a. (Tp.) *fashioned into (= being the subject of) praise*, x. 15, 9.
 strī, f. *woman*, x. 34, 11 [Av. *strī*].
 sthā stand, I. tiṣṭha; pf. *tasthur*, i. 85, 5; rt. *ao. s. 3. āsthāt*, i. 35, 10; iv. 51, 1; pl. 3. *āsthur*, iv. 51, 2 [Av. *hištaiti*, Gk. *ἵστημι*, Lat. *sisto*].
 āti- *extend beyond*, x. 90, 1.
 ādhi- *ascend*, x. 135, 8; *stand upon*, i. 35, 6.
 āpa- *start off*, viii. 48, 11.
 abhf- *overcome*, iv. 50, 7.
 ā- *mount*, i. 85, 4; *mount to* (acc.), i. 85, 7; *occupy*, ii. 35, 9.
 ūd- *arise*, v. 11, 3.
 ūpa- *approach*, rt. *ao. asthita*, x. 127, 7.
 pāri- *surround*, pf. *tasthur*, ii. 35, 3.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spez*, Gk. *σκάψ* 'owl'].
 spr *win*, V. sprnóti.
 nís- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.
 sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sper^azaite*].
 sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπαίρω* 'quiver', Lat. *sperno*, Lith. *spirtiú* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pol. *just, indeed*, ii. 12, 5 [180].
 syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyá*; OG. f. *siu*].
 syand *flow*, I. A. *syádate*, v. 83, 8.
 syúma-gabhastí, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syú-man *band*; Gk. *ὑμῶν* 'sinev'].
 syoná, n. *soft couch*, iv. 51, 10.
 sráma, m. *disease*, viii. 43, 5.
 sru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *δός*, Lat. *suu-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. svadhá, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. *sva-dhā*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 85, 7; *bliss*, i. 154, 4 [svá *own* and dhā *put*; cp. Gk. *ἔθος* 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *somnu-s*, Lith. *sāpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115a].
 svár, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.
 sva-ráj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacrificial post*, iv. 51, 2.
 svar-vid, m. *fluder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 85, 10 [possessing property: svá, n.].
 svásr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSI. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. a. *svastí for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú *well* + *asti being*].
 svād-ú, a. *sweet*, viii. 48, 1 [Gk. *ἡδύ-s*, Lat. *suāvi-s*, Eng. *sweet*].
 sv-ādhí, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ābhú, a. *invigorating*, iv. 50, 10.
 svāhā, ij. *hail*, as a *sacrificial call*, x. 14, 8.
 svid, enc. emph. pcl., iv. 51, 6; x. 34, 10; 129, 5^a; 135, 5; 163, 3.
 Ha, enc. emph. pcl., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].
 ha-tvá, gd. *having slain*, ii. 12, 3 [han *strike*].
 han *slay*, II. *hánti*, i. 85, 9; ii. 33, 15; *smile*, v. 83, 2^a, 9; I. *jighna slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11; ps. *hanyāte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.
 han-tf, m. *slayer*, ii. 12, 10.
 hár-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *ἥρ-ος* 'summer'].
 hár-i, m. *bay steed*, i. 85, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zeliú*, OG. *gelo*].
 hár-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 háry-āva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 háv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-śrút, a. (Tp.) *listening to invocations*, ii. 38, 15 [hávana (from hū *call*) + śrú-t *hearing* from śru *hear* with determinative t].
 havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6^a; 168, 4 [hu *sacrifice*].
 háv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].
 hav-yá, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hāsta-vant, a. *having hands*, x. 34, 9.
 1. hā *leave*, III. P. jahāti.
 āva-, ps. *hiyate, be left behind*, x. 34, 5.
 2. hā *go away*, III. Ā. jihite.
 āpa- *depart*, vii. 71, 1 : 3. s. sb. a. ao.
 hāsate, x. 127, 3.
 ūd- *spring up*, v. 83, 4.
 hī, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii.
 85, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ;
since, viii. 48, 9 ; x. 34, 11 ; *pray*, x.
 14, 4.
 hims, *injure*, VII. hināsti *injure* ; is ao.
 inj., x. 15, 6 [probably a ds. of han
strike].
 hi-tā, pp. *placed*, v. 11, 6 [later form of
 dhita from dhā *put* ; Gk. *θετός set*].
 hi-tvāya, gd. *leaving behind*, x. 14, 8
 [1. hā *leave*].
 himā, m. *winter*, ii. 33, 2 [Av. *zima*,
 OSl. *zima* 'winter' ; Gk. *δύς-χίμος*
 'subject to bad storms', 'horrid'].
 hīraṇ-ya, n. *gold ornament*, ii. 33, 9.
 hīraṇya-dā, a. (Tp.) *giver of gold*, ii.
 35, 10.
 hīraṇya-pāni, a. (Bv.) *golden-handed*, i.
 85, 9.
 hīraṇya-praṇḡa, a. (Bv.) *having a golden*
pole, i. 35, 5.
 hīraṇyā-ya, a. *golden*, i. 85, 2 ; 85, 9 ;
 ii. 35, 10 ; viii. 29, 1.
 hīraṇya-rūpa, a. (Bv.) *having a golden*
form, ii. 85, 10.
 hīraṇya-varṇa, a. (Bv.) *golden-coloured*,
 ii. 35, 9-11.

hīraṇya-samī, a. (Bv.) *having golden pins*,
 i. 35, 4.
 hīraṇya-samdrś, a. (Bv.) *having a golden*
aspect, ii. 35, 10.
 hīraṇya-hasta, a. (Bv.) *golden-handed*, i.
 35, 10.
 hīraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8
 [akṣā = akṣī *eye*].
 hīd *be angry*, I. hēda : pf. jihīla, x.
 34, 2.
 hī-nā, pp. *forsaken*, x. 34, 10 [hā *leave*].
 hu *sacrifice, offer*, III. juhōti, iii. 59, 1 ;
 x. 14, 13-15.
 ā- *offer*, iii. 59, 5.
 hū *call*, I. Ā. hāvate, ii. 12, 8. 9 ; 33, 5 ;
 VI. Ā. huvé, vii. 61, 6 ; 71, 1 ; x.
 14, 5.
 hṛ *be angry*, IX. Ā. hrñte, ii. 33, 15 ;
 with (dat.), vii. 86, 3.
 hṛd, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii.
 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av.
zard].
 hṛd-anya, n. *heart*, x. 34, 9.
 ho-ti, f. *dart*, ii. 33, 14 [hi *impel*].
 ho-tú, m. *cause* : ab. hetós *for the sake*
of, x. 34, 2 [impulse : hi *impel*].
 hó-tr, m. *invoker*, i. 1, 1. 5 ; v. 11, 2
 [hū *call*].
 hotrā-vid, a. (Tp.) *knowing oblations*, x.
 15, 9 [hó-trā, Av. *zao-thra* ; cp. Gk.
χὺ-τρά 'pot'].
 hvā *call*, IV. hvāya, i. 35, 14.
 vi- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

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